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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN.

VOL. VIII. JULY, 1893. No. 7.

ALL but three of the Missions to North American Indians which were formerly under care of the Board of Foreign Missions were assumed by the Board of Home Missions more than a year ago, and now the last of them, the Dakota, Seneca, and Nez Perce Missions, have also been transferred. It is not without a pang of regret to our societies that stations and missionaries, endeared through many years of association, are dropped from their rolls ; but personal interest in them and the privilege of sustaining them are not even disturbed by this change—only henceforth will be expressed through another familiar channel.

AFTER nineteen years of continuous, able, and unstinted service among the Nez Perces, Miss S. L. McBeth has laid off the garment of mortality and passed to her reward. She has done a unique work for the Church in training Indians for the ministry. Her theological class this year numbered seven. Miss McBeth was also missionary to the Choctaws from 1859 to 1861. Her last letter in WOMAN'S WORK (March) recorded a fact of great interest to her, the first Christian marriage among the Indians at Fort Lemhi.

THE glorious army of martyrs has opened its ranks to another. Mirza Ibrahim, who has been imprisoned at Tabriz, Persia, a whole year, on account of his bold confession of the name of Jesus, having bravely witnessed all the time, and holding on to his faith to the last, died on Sunday, May 14th, the result of choking by his Moslem fellow-prisoners. Three weeks before his death, the Mirza was cast into a cellar with twelve desperate men, and when to their frequent challenge "Is it Isa (Jesus) or is it Ali?" he ever replied, "Isa," they would seize him violently by the throat. Christian friends bribed the jailor to remove him to an upper room where his last days were passed. He was gentle and thankful, and said, "I was in prison and ye visited me ; Jesus will reward you." This man who has been faithful unto death was a Mohammedan scholar who publicly received baptism four years ago.*

A MITCHELL Memorial Laos Fund of $25,000 was recommended to General Assembly by the Standing Committee on Foreign Missions. The fund is to be created rather by the contributions of individuals than societies, and is in charge solely of the Treasurer, Mr. William Dulles, Jr., 53 Fifth avenue, New York. This fund may be looked upon as an answer to that appeal for enlargement which arrived in this country from the Laos Mission just at the time when the beloved Secretary to whom it was addressed was nearing the swellings of Jordan—an appeal which nothing but death could have kept Dr. Arthur Mitchell from answering with heart, hand, and voice.

AIM, next year, $1,200,000 for foreign missions, of which $345,000 is apportioned to the woman's societies.

THE Woman's Board of the North Pacific (headquarters at Portland, Ore.), having made overtures to our Societies, has been joyfully welcomed by them, and will share in publishing this magazine.

DR. AND MRS. HEPBURN, of Japan, may be addressed at 384 William Street, East Orange, N. J.

THE party of three new men for the advance in Africa and Mrs. Laffin sailed from Liverpool, May 25. Dr. Good was awaiting them at Batanga, he and his family living in a native house, and doing everything in his power to make ready for a prompt start toward Nkonemekak.

* Full accounts were given in WOMAN'S WORK and *The Church*, October, 1892.

THE Bannerman family went to Baraka, the first time in two years, and it was "a treat to us bush people to get to the metropolis." Little Harold, who had never seen horses and cattle, called them "pussies."

ANNOUNCEMENT has come of Dr. Anna Larson's safe arrival at Ichowfu, on April 1, being the twenty-fifth day from Shanghai. She went by English steamer to Chingkiang, thence by native boats to Chingkiang Poo, and the rest of the way in carts.

LILACS in bloom in Chiningchow, Shantung, April 10. We are glad there is anything so home-like in that dreary city.

NOW the Beirût rose-bushes have "gone mad." Dr. Samuel Jessup said (May 9) that many of their La France roses measured five inches in diameter, and a climbing bush in his yard had at least 10,000 blossoms, adding: "It is one of the hardships of missionary life—that we can't share them with our friends in America."

MR. FORD went to Aleppo, in North Syria, and preached an audience of three hundred together before a week was over. The Sunday after he had gone, thirty Arabic-speaking people came to service who had never been seen there before; and now the call is passed along for a permanent preacher who uses Arabic in that city of 100,000 people. At present evangelical Christianity is represented there by a limited work in the Turkish tongue under the auspices of the American Board.

OUR mention last month of new boundary-lines in Siam anticipated what all the newspapers have since said, that "England is negotiating treaties to rectify the frontiers between Burma and Siam." The N. Y. *Tribune* remarked that "Siam is in the way of both the British and the French, with the odds in favor of the British biting off the most of the plum."

THE event of the month of April in Siam was the opening of her first railway. Six miles of road built last year, from Paknam on the Gulf northward, have now been extended to Bangkok — fourteen miles in all. Tramway cars in the capital are run by electricity for several miles.

ON Christmas Day, 1890, Bishop Tucker addressed an African audience of 1,000 persons in the church at Mwanga's capital in Uganda. Last Christmas, in the same place, he stood before a morning congregation of more than 5,000 souls; at a second service, where from 3,000 to 4,000 were present, thirty women were baptized—"a day," he wrote, "worth coming to the ends of the earth to enjoy."

THE remains of the martyred Bishop Hannington have been discovered, and reverently interred in the capital of Uganda. English Parliament sent a special commissioner to investigate political difficulties, and the railroad from Mombasa found backing, so that all England seems committed to withstand the abandonment of Uganda.

THE China Inland missionaries, who are trying to press an entrance into Thibet from the Chinese border, were driven out some months ago by a mob, and one of their servants was bastinadoed in their stead. They were charged with causing drought, and, singularly, the day after their expulsion, the rain fell in showers. Mr. Polhill-Turner says he rests in the word, "What I do thou knowest not now, but thou shalt know hereafter."

OUR Baptist brethren in the North have reached and passed their goal of a million dollars, for this centennial year of foreign missions.

THOSE sixty magic-lantern slides, with explanatory lecture on "India," are in demand. There being duplicate sets of slides, several societies can be provided at the same time. A similar choice selection on China subjects is in preparation, and can be spoken for in advance. The slides are loaned for two dollars; expressage met by the borrower. Apply to Mr. W. Henry Grant, 53 Fifth Avenue, New York.

Civilization Among the Sioux Indians by Herbert Welsh, is one of the recent pamphlet publications to be had from the office of the Indian Rights Association, 1305 Arch Street, Philadelphia.

TACT in a schoolroom in Southern Idaho—where the missionary teacher walked around or stepped over half a dozen dogs uncomplainingly (for well she knew that if the dogs were turned out the cowboys would follow them), and was blind to the gum which rough girls chewed all schooltime: but "the day came when those dogs graduated with high honor and the gum disappeared."

OUR MISSIONARIES IN THE UNITED STATES,

AND POST OFFICE ADDRESSES.

Miss M. Culbertson, 933 Sacramento Street, San Francisco, Cal.
Mrs. W. S. Holt, Mrs. E. A. Sturge, Portland, Ore; 616 Page Street, San Francisco, Cal.

THE CHINESE EXCLUSION ACT.

Be it enacted, etc.

"Section 4. That any Chinese laborer convicted and adjudged to be not lawfully entitled to be or remain in the United States shall be imprisoned at hard labor for a period not exceeding one year, and thereafter removed from the United States as hereinbefore provided."

This is only one section of this Act which condemns a man as a criminal because he is in this country of freedom and equal rights, as a *laborer*. Let the reader substitute for "Chinese," the word "English," and it will enable him to comprehend the depth of meanness to which our lawmakers have descended in dealing with a weak nation. No politician would dare to deal with the subjects of a powerful nation like England or France by enacting such a law. But in order to gain a temporary political advantage, they will trample on both treaty rights and obligations and on the natural rights of men.

To imprison men at hard labor who are guilty of no crime, is a crime against humanity which should make every true American blush; and their voices should be raised in protest until our statute books are purified and the shameful enactment blotted out. The Chinese mind readily comprehends the injustice of such a law, and the effect will be to lower their estimation of the American government and people.

It will weaken our influence as a civilized people on that great Empire, which is now beginning to throw off the traditions of ages and to take its place as one of the powers among the nations. It will give the Chinese officials an excuse for disregarding the treaty rights of Americans in China, and will enable them to throw many hindrances in the way of American merchants and missionaries in all parts of the Empire. In all diplomatic discussions, this exclusion act can be quoted as a justification of anything they may choose to do.

But above all, it will weaken the influence of missionaries in their efforts to introduce the Gospel. There is a strong prejudice against foreigners, which is especially strong in the Province of Canton from which all the Chinese in America come. This prejudice is partly because of ignorance, but in a great measure has arisen from unjust dealings in time of peace and from the wrongs inflicted by superior powers in time of war. As the United States has never been at war with China, and as our dealings, until within ten or twelve years, with the Government and people have always been of a friendly character, Americans have been regarded with more favor than other nationalities. The exclusion acts and the maltreatment of Chinese in California have changed the situation. The prejudice and hatred which has been fostered for so many years is easily extended to those who have been regarded as more friendly; and an obstacle to the reception of Christianity by the people, already of sufficient magnitude, has been made more powerful and more deep-seated by the unjust and uncalled-for acts of our Government.

It becomes the duty of all Christians, of all who seek the conversion of the multitudes of China, of all who have regard for the natural rights of man, to labor and pray until this Expulsion Act is repealed.

J. G. Kerr.

EFFECTS OF CHINESE EXCLUSION ON MISSIONS IN CHINA.

The bill passed on May 5, 1892, against the Chinese, and known as the Geary Bill, was designated to go into effect a year later. In the first section it was stated that all Acts still in force should be continued in force for a period of ten years. Hence, the previous Act refusing the Chinese right of naturalization will be still enforced. Also the Scott Bill, of 1888, forbidding Chinese laborers who should return to China to come back to the United States, will also be continued in force. Then the new Act in the other sections applies various regulations to the Chinese already resident within the United States, but which are not applied to immigrants from other lands. Chinese laborers, by this Act, are required to secure certificates

of identification and registration, and the ones to decide on the right to issue these certificates are the collectors of internal revenue and custom-house officers. The offence is because such certificates are not required of others, and only of the Chinese.

The most offensive parts are the specifications. If a Chinaman fail to have this certificate, it is stated that he shall "be deemed and adjudged unlawfully within the United States and may be arrested and 'handed over' to a judge, whose duty it shall be to order that he be deported from the United States."

The harm done to missions will vary according to circumstances. That the United States should even desire to pass such a law will lower us in the estimation of the Chinese, and any backset to friendliness will injure the progress of evangelization. The main harm is in the new treatment of treaty obligations. If the United States can pass laws abrogating the treaties, and they be held as supreme and binding, then the Emperor of China can issue edicts which may abrogate treaties, and, if he desire, can place restrictions on our missionary work.

The hope, however, is, that the Chinese authorities will grant favors to the foreign missionaries, not because they are Americans, but because of the worth of their work, and so we shall gradually rely less on American protection and more on Chinese; or trust in an overruling Providence who can defend His servants by a variety of human agencies.

If this reliance on Chinese protection is to be brought about, it is apparent that some *rapprochement* must be found between missions and the ruling classes of China. It may be that the apparent evil of our legislation may be transformed by Providence and by our prompt grasp of new opportunities, into a good. For this, let us pray and work.

Gilbert Reid.

MISSIONS TO CHINESE WOMEN AND CHILDREN IN CALIFORNIA.

Work among these classes is like the sympathetic jewel, the opal, which needs the warm grasp of the human hand to bring out its brightness and beauty. So this work needs the grasp of the same human hand, to bring out from what seemed dark and unattractive that which is animating and beautiful. Who has not seen, as this work has developed, the very faces changed into brightness? Those who visit among Chinese women and children, —as teachers, missionaries, and volunteers —all say we reach the hearts of these secluded people by showing kindness. One says, "I wash and dress a poor sick baby, go for the doctor, settle a quarrel, go to the police, listen to the tale of woe, invite them to my house, watch for half an hour to make a signal of sympathy to some poor slave, while a friend with me will engage the mistress in conversation; and in many cases where all religious teaching has been refused, the response, after these repeated acts of kindness is, "I wish you come and teach us, we want to see you every day." The writer heard one Chinese woman (in an underground room where no ray of light entered, the woman not having been outside that room for ten years,) sing in a sweet voice, "Nearer, My God, to Thee." Who can tell but that one hymn may fit that soul to shine as the stars forever.

School work among the children is very successful. They seem to understand so much more of Christian things than one would give them credit for. In some cases the children attend unsolicited; the Chinese fathers bring them. One little boy, Ah Lon, seems to glory in resisting the efforts of his parents to keep him at home. His face beams with smiles, as he stands up and recites, "Take heed that ye despise not one of these little ones." Some of the children declare they will "never worship idols again." One dear little fellow went home after his lessons, and threw the family idols on the floor, telling his mother they were all false and he would never bow to them again. She gave him a fearful beating but it made no difference; he stands firm. He says, "I say 'Now I lay me down to sleep,' so that Jesus won't forget me." Many of the children were present at the last annual meeting of the Occidental Board and delighted the audience with their songs and recitations. Japanese girls as well as the Chinese took part.

There are one hundred pupils in Chinese schools in San Francisco, under care of the Occidental Board, and hundreds who have gone out from them in years gone by. One Chinese woman is doing evangelistic work in China, another in San José, Cal., another in Portland,

Ore.; and Metu, our Japanese girl, is organist in the church and in many ways assists. We have missionary and temperance societies, and social and industrial meetings where Christian Chinese women give lessons in the Gospel.

The girls in the San Francisco school observed self-denial week, and when the teacher was going out, always reminded her "*not* to ride in the street-car," but to save the money. When it came time to put the money in the envelope, some of the little ones wanted theirs changed into nickels, so it would look *more*. They had it explained, how "God looketh upon the heart," and not on the size of the envelope.

In San Francisco, over one hundred families are visited. In Los Angeles, prayer-meetings in the homes have been greatly blessed. The husband of a Chinese woman fitted up a room in their house with new carpet, lamp, and lounge, then said to his wife, "This room for your Christian friends have prayer-meeting here." In San José, one of the Chinese girls from the Home in company with a lady visits from house to house. This girl having the love of Christ in her heart and the power to communicate it in their own language, we hope great good will be done. In Sacramento, the work has doubled within a short time. Prayer-meetings are held with the women. Several lead in prayer and can read the Scriptures intelligently. May we, Christian women, realize our responsibilities and privileges in being permitted to carry the sweet gospel of peace to the Chinese in our land. In San Francisco, work has already been begun on our new "Home" for Chinese, Japanese, and Syrians, who are appealing for our help, and already the inquiry comes, "Can we not furnish a room for some poor soul fleeing from a slavery worse than death?" The cost of furnishing the girl's rooms will be from fifty to seventy-five dollars apiece.

We cordially invite all who visit San Francisco to come to our new Headquarters and Mission Home, where we can talk over "all His wondrous works."

Mrs. E. Y. Garrette.

Alameda, Cal.

AMONG CHINESE CHRISTIANS RETURNED FROM AMERICA.

February 1 we left Fati, Canton, at 5.30 A.M., and by the dim light of a clouded moon made our way to the landing. Tide was against us, so that we made slow progress, and among the fleet of boats bound for various places our boatman had to visit several before he found the right one. It was daylight when we embarked on the passage boat. The small room devoted to the women was already full, but we stumbled through them to a smaller room beyond. We took possession of this, being the first comers, and spreading out a piece of matting on the floor, took our seats upon it with our bags and bundles beside us. Others came, and now we are five women and two children in the room, which is perhaps seven feet by ten. The women are very social and pleasant, and glad to listen to Ah Kan as she tells them of the true God, and of Jesus the Saviour. In the adjacent room are ten or more Chinese women, among them two Christians, reading the Scriptures together.

We were obliged to wait at one place for the tide, so did not arrive at Kong Moon till nearly dark, and as we had still ten miles farther to travel in a sedan chair we must pass the night on the boat. Early next morning we disembarked, and waited on shore while Ah Sun went to call the chairs for Ah Kan and myself. It was a cold morning, and we kept ourselves warm by walking up and down. The chair ride occupied nearly three hours. Our bearers stopped occasionally for a little rest, and we warmed our feet by walking on until they overtook us. We found our friends in Peng Lang glad to receive us, and having had no breakfast we were in good appetite for the meal which they soon prepared. We made several calls on Ah Kan's friends and held a crowded reception in each house we entered. The day was spent mostly in this way, until a great number of the village people had taken a good look at the foreign visitor. After the evening meal a pleasant company gathered in Ah Sun's home for evening worship. The seats were drawn around two small tables in the middle of the room lighted by two kerosene lamps, and not only Ah Sun's family surrounded them, but two of his brothers with some of their daughters and another young relative. Each of those who knew how, read a verse in turn and each one who could, said a few words in explanation of the verse read. Ah Sun explained for those who were too young. A hymn was sung and prayer offered.

Friday, Feb. 3d, Ah Sun's family were gathered for morning worship. We sung, and he asked me to read a portion and lead in prayer. Then tea was brought in and little cakes, to refresh us while the regular meal was prepared, which is served

PAGODA FOR GOOD LUCK ON THE CANTON RIVER.

about nine o'clock. Soon after I started with Ah Kan to visit her mother, two miles distant. We met her little brother just outside the village and he ran ahead to tell the news, so we found the mother hurrying to sweep up the room. We were cordially received and almost immediately the room was crowded with women and children, eager to see the strange visitor. Some mounted upon the table and on whatever elevated position they could find, that they might look over the heads of others. After the usual formalities of offering tea, we tried to talk to them, and I submitted to their curious examination of my person and apparel. At another house the same scenes were repeated, and at still another several men relatives entered. As I was trying to talk to them of the true God one of the men interrupted, asking me to teach him to count. He wrote the numbers in Chinese characters and wished me to write under them our figures, and tell him the names. Over and over I told him till he could count correctly as far as ten, when, not considering this very profitable, I left and returned with Ah Kan to her mother's house. There we were having quite good attention to our instruction when the men came in again, and the one who is going to America wished to go on with his counting and to learn how to ask the way to places, so there was not much more opportunity to talk the "doctrine."

The next day I went to visit Ah Sun's married daughter. This was in a larger village, and as soon as I was seated the room was packed so that they set a chair for me outside. It is somewhat wearisome to sit for several hours the centre of a thronging, pressing, constantly-renewing crowd, who are examining hair, and hands, and feet, and all of my garments which it is possible for them to reach, and putting to me a constant stream of questions concerning my age, and the number of my children and grandchildren and their ages and whether married or not, also the cost of my garments and whether I eat bread or rice ; but, until their curiosity is satisfied somewhat, it is impossible to get their attention to more important things, though I make frequent attempts. It is difficult to talk in such a crowd, for the children are apt to be noisy and the women are often repeating my words to each other. Occasionally I am gratified to hear one explaining to another something I have said about the true God, showing that some one has comprehended a little of the truth. But it is very little they can take in at one hearing. They need to be told over and over again. And who is there to repeat it? These have never heard before and may never hear again. At times that day my heart felt so overcome with the misery of it all, these multitudes of women and children with no one to teach them and their minds so filled with foolish superstitions, that it was hard to refrain from weeping, and twice I had to retreat into the house and seek a corner away from most of them that I might collect myself a little before I could again go and cheerfully submit to their inspection and questioning.

The next day was the Sabbath, and it was good to be back in Peng Lang, where I have ceased to be such a sensation. It was good to attend Sabbath worship in the little chapel erected by one of the three Christian brothers who are here. The worshipers were only seven who love the Lord, with younger members of their families and a few others who, led from curiosity, looked in at the open door. But this is the house of God and I believe the time will come when it will be filled with those who love to meet in his name.

(*Mrs. E. P.*) *Susan M. Thwing.*

WORK AMONG THE CHINESE IN NEW YORK.

THERE are in New York and Brooklyn probably eight thousand Chinese, of whom about three hundred are Christians. The headquarters are in that part of New York now known as "Chinatown," where one may see something of their native customs and manners, modified by their surroundings. It is estimated that at least thirty-five hundred congregate in this neighborhood every Sunday, coming from all parts of this city, from Brooklyn, Jersey City, and other suburbs. They meet here to make business arrangements, to visit their friends, buy their weekly supplies of groceries, etc., for here are the little stores with their curious assortment of delicacies dear to the Chinese palate.

On Mott Street, in a small upper room is the "temple," with its painted god, before which a lamp is continually burning; the incense sticks on the altar sending up dainty rings of perfumed smoke; wonderful carving on the furniture; the prayer-bell; the door-god stationed near the entrance to keep out evil spirits—a heathen temple in the midst of a Christian city. On Mott Street are also a few Chinese families—only a few, as there are but fifteen or sixteen of their women in the city. There you may find the interesting combination of Chinese housekeeping in a New York tenement. Of one of these homes, where the three tiny rooms are kept fresh and clean and homelike by the sweet-faced little Christian wife, I have a pleasant memory. A sturdy little lad of two years, with solemn black eyes, singing "Jesus Loves Me," the mother's voice guiding his uncertain wanderings through the hymn.

In respect of morality, "Chinatown" in New York stands far above the corresponding quarter of San Francisco. The credit for this does not lie with our police alone. When an attempt was made to introduce here some of the worst vices, Christian Chinese, with others of the better class, rose in vigorous and effective protest against it. The statement is often made by city missionaries and other women whose legitimate business takes them through lower New York, that in no section do they feel more safe than in this, and they never meet with anything but respect from Chinese men.

Of no other nationality in New York can it be said that so few have ever applied for charity. The Charity Organization Society, with its one hundred and fifty thousand cases on record, representing almost every nationality under the sun, reports just *one* instance of a Chinaman asking for help.

Statistics of Chinese schools credited twenty-one missions to New York, in 1892. Four of these, for different causes, have since been discontinued, but the rest are in successful operation. Each has its regular Sunday-school, many have Monday evening schools for study of English, and services entirely in the Chinese language, conducted by the men themselves, are held in nearly all the missions. A few have Young Men's Christian Association meetings. The Service of Song at the Fifth Avenue Presbyterian Church Mission "is heartily enjoyed."

An important work has lately been started on Doyer Street, in Chinatown, by the Baptist Home Mission Society. This is known as the "Morning Star Mission," and is for men exclusively. One room is to be fitted up as a free dispensary. The women's branch, on Mott Street, is separate from the men's school, and work among them is most gratifying. They learn more readily than the men. They are affectionate, and their readiness to receive religious truth is remarkable. Besides the usual Sunday-school and study of English, there is a sewing-school.

The Chinese Mission under the Presbyterian Board of Foreign Missions, has probably the largest attendance of any in the city. The management is excellent and the work done is admirable. From this school, as from many others, Christian men have gone home to China to labor there for the Master whose service they had accepted here. Two of these, poor men dependent upon their daily labor, when they reached home began without delay to organize a church in their native village. A Christian Chinaman gave the lot, and these two commenced the erection of a small chapel. Working, and teaching in the meantime, building little by little as they could pay for it out of their small earnings, they toiled on until the chapel was nearly finished. Then they wrote back to the Mission of their struggles and their hopes. "Only sixty-five dollars needed to finish it. Can you help us?" The answer was a draft for the full amount, given freely and gladly by the men here. Mr. P. Sun Yow, who has just

returned from China, brings encouraging accounts of this little church, with its membership of fifteen, holding services every Sunday, and doing excellent work. This is but one instance: doubtless every other Mission in New York could tell a similar story.

Pastors, superintendents, and teachers all express the same enthusiasm for, and belief in, this field of their labor. Without exception, they speak in highest terms of the scholars; their eagerness to learn, their invariable courtesy, the sincere gratitude they show for all that is done for them, their generosity which is not to be measured, their "patient continuance"—all these characteristics combine to make them desirable pupils. The superintendent of the Methodist Episcopal Mission of West 14th Street, reporting twenty-three Christians out of fifty-two attendants, says: "We find the Chinese far more teachable and open toward the Gospel than immigrants from most European countries, and work among them seems to me more fruitful and promising than almost any other of which I have knowledge."

Of the DeWitt Memorial School the superintendent writes: "There is always money enough in our treasury to defray the expenses of our school, besides leaving a margin for outside missionary enterprise. They are always ready to lend a helping hand in other fields of Christian work."

These statements, each true of the individual school, are given as representative of all; and what is true of New York is equally true of Brooklyn, where splendid work may be shown.

Space permits bare mention of other organizations—the Chinese Christian Union "for mutual strengthening in faith and unity;" the Chinese Sunday-school Association, numbering 257 schools, with an attendance of 1,108; the Chinese Guild under charge of St. Bartholomew's Church; the Hospital in Brooklyn, supported by Chinese of both cities; the Civil Rights League; the Oriental Club, a literary society of decided merit, etc., each of which merits special description.

L. C. Holmes.

A JOURNEY IN THE LOI COUNTRY, HAINAN, CHINA.

We left Kiung-chow on November 18th. We had fine weather all the way until the last day before reaching Nodoa, where we were glad to find Mrs. Gilman and the children well, and to see the bright and healthy faces of the school-boys.

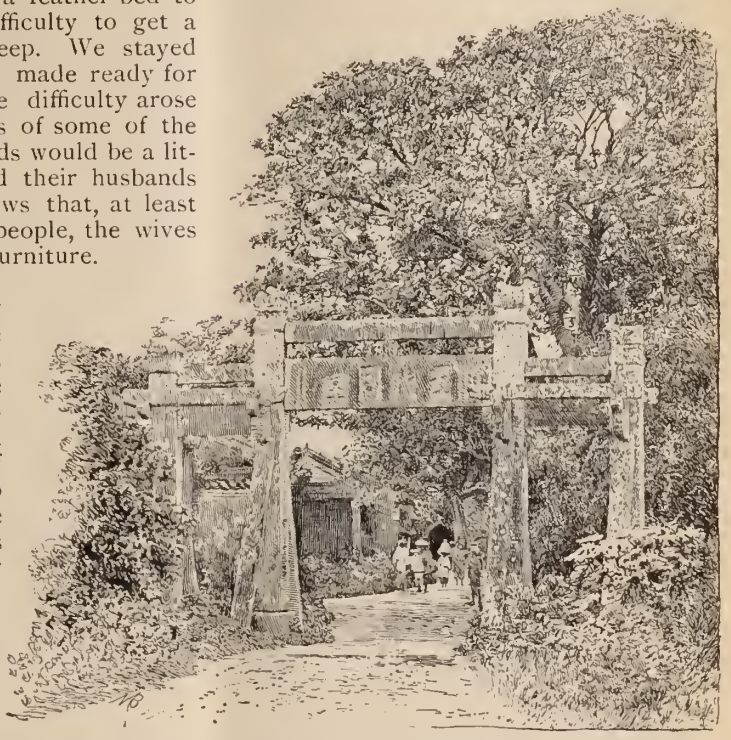
It was our intention to have spent only a few days at Nodoa, to enable us to procure horses and make other preparations for the journey; but the rain continuing for about three weeks, it was impossible to think of starting out. We were able to pursue our journey on December 17th, calling at Hoang-sin-o, a village half way between Nodoa and Namfung, in which several church members are living and a good deal of interesting work has been done. Namfung was reached about dark. It being now fine weather, we were anxious to press on for the Loi country of which I had heard so much but yet seen so little. It was, however, quite a job to get away from Namfung. We thought everything ready, my husband having arranged about carriers; but when we came to start, only two appeared and a general search through the town had to be made to find them. Then, as we were just starting in traveling dress to get on our horses, another difficulty arose in the form of an invitation to dine with the Chinese officer living in the town and in charge of the northeastern district of the Loi country. They would not take "no" for an answer, and continued sending, pressing us to come and, as I just said, when we were starting, the messenger came again, saying that dinner was waiting. So, at last, although we had already taken our dinner, we had to go and take another.

All this put us off very late, some carriers not being expert at that kind of work, and darkness had set in long ere we reached our destination. The road lying through a ravine, continually in and out of the stream, made it, in the dark, still more difficult, especially as our horses were not much trained in that kind of traveling. At last, suddenly, some dark object appeared just before us, when our horses refused to go farther, and we found it to be the barricade of the village (Fan-jien) to which we were going. By torch-light we were shown along to the head-man of the village, who received us kindly. His house was very small, and as we entered we had difficulty to see the people sitting around the fire on account of the smoke that almost choked us. The villagers soon crowded in, each bearing a torch, and the room was so packed that it was impossible to move. We soon got

something to eat ; after which we had quite an interesting prayer-meeting with the people ere retiring to rest. This first day among the Loi was quite a lively and new experience for me ; but, although a little excited and not having a feather-bed to sleep on, we had no difficulty to get a good and refreshing sleep. We stayed there for a day and then made ready for a start ; but again some difficulty arose with carriers. The wives of some of the men, fearing that the loads would be a little heavy, had persuaded their husbands to run away. This shows that, at least among these mountain people, the wives are not a mere piece of furniture.

Our road lay over Fanlun, where we spent a few days. In this region are many fair-sized villages which our limited time could not permit us to visit, and we passed on through a good deal of fairly cultivated land into a mountain ravine where the road mostly lies through a small, shallow river full of stones.

We had a pleasant visit of a few days with an old friend of my husband in Kwaifung (Pumelow village), which you perhaps have read of in Dr. Henry's "Ling-Nam." There are few people in this and other villages near ; still a good deal of interest seems to have been aroused among these lonely-living people. From here we climbed a steep path for farther heights, after which the road lay along the mountain-side for a few miles, and then again climbed the hill-side until we reached a plateau over two thousand feet high. There, a fine recompense was awaiting us in the form of a beautiful mountain panorama. The air was pure, so we could see northward a long way beyond the Nodoa and Namfung hills ; around us were the green Loi mountains, partly covered with thick forest, and southward through an opening the—to all Hainanese so wonderful—Five Finger Range. Then the land dips a few hundred feet to a high, fertile mountain valley, in which Tahan and other villages are situated. This place has already been visited several times, and seems only to require a more constant working, of course, not alone by men but by the spirit of God, and no doubt, ere long, there would be a prosperous church in that beautiful hill valley. The people here seem brighter than those of the parts we had passed through. In parting, they all expressed and showed that at least we had found the way to their hearts, and I felt that without difficulty I could have made my home among them.



MEMORIAL ARCH ON HAINAN. INSCRIPTION : "WU DAI TUNG TANG," OR FIVE GENERATIONS TOGETHER HALL. SHOWING THAT FIVE GENERATIONS OF ONE FAMILY LIVED TOGETHER, A THING PRIZED BY THE CHINESE

While in Tahan, there happened a marriage in a little village near by, to which we were invited, and a piece of pork was sent with the invitation to show the goodwill of the people. There was a general feast all day, when a good deal of wine was consumed and all the guests were more or less affected ; but as the bride was not to arrive till evening, we waited till then, when some young men and women escorted us by torch-light. We found a long grass shanty had been put up, which was to do duty as dining-hall, and a long, coarse mat of split bamboo, about half a foot wide, placed along the centre of the floor, was to act as table. Small pieces of firewood were laid on each side for the

people to sit on; dishes consisted of banana leaves on which were spread beef, pork, and chicken, all cut up in small pieces. For rice and wine the common Chinese basins were used. The bride's friends had about finished eating when we arrived, and were watching for her arrival. A number of women had gone out before with torches to meet her, while others were standing with ourselves, looking out in the dark night, hoping to perceive the torch-lights among the hills or to hear the approaching sound of the bridal procession. At last it appeared, led by about two hundred boys and girls to each of whom the bridegroom would have to pay from sixteen to twenty-six cash. Even children carried in the arms would come in for a share. Within about one hundred paces of the house they made halt in the middle of the road, as the bride could not enter the bridegroom's house before being washed, her hair dressed and clothes changed, which was all done there on the road under a large Chinese umbrella, while some of the boys and girls were singing or saying all kinds of nonsense. When the dressing was finished and her hair done in a top-knot in front with many hair-pins sticking out like a crown, she was pulled into the house by women from the bridegroom's party, whom she seemed to resist. We afterward found out that it is a usual trick, as if they were bashful, though in general the parties to be married know each other and often marriages are left to the young people's own choice. The bride brought into the house, all her party sat down to supper, after which the real feast began; but it being late and there having been a good deal of drinking, we thought it best to go home. The noise of gongs, drums, and singing could be heard even from the village; then suddenly the sound of great rice pounding was borne on the still midnight air, and we were told that it is customary for the bride and all the young people to pound rice for use in the next day's feast. This lasts three or four days, sometimes a week.

We got safely through the Loi country reaching Din-kio,* a Chinese market on the south coast of the island, where we have spent a little more than a fortnight and been well received. Crowds came from all parts to get medical treatment, and in this way there has been a great opening for preaching the Gospel. We hope somewhere in this region to find a suitable place for opening new work. We have to be extremely thankful to the Lord for His guidance and protecting care over us in bringing us safely here. The work is the Lord's, and He is always ready to lead us if we are only ready to be led by Him, and this is the thing for which we require your special prayers.

Jean M. Jeremiassen.

* Or Tin-kio. See map of Hainan, *Woman's Work*, February, 1893.

THE LATE MRS. D. P. COCHRAN.

How can one put on paper the ins and outs of such a life as that of our dear Mrs. Cochran! For forty-four years she bore her part in the missionary work in Persia. First, the joy of her new home, even though in a strange land. Then, both joy and sorrow; because, though her loved ones were in the home, sickness came, weary days and nights, children and husband were taken from her, and she was left to struggle alone with only one little daughter to comfort her, the other children being in America.

She labored for the people with her husband, taking her children with her to the villages, often spending several weeks in a tent making a pleasant home for her own family; and while Mr. Cochran was preaching to the people more publicly, she was working for women and children. The help Mrs. Cochran gave her husband in the college can hardly be estimated, and later, when these college boys became the preachers for village churches, and with their wives came to visit in her family and saw the training of her children and felt her influence as a wise Christian mother, both husband and wife went back to their village home with a new impetus to make it better. Many a wife has come to Mrs. Cochran and received comfort and strength to bear life's trials. Such comfort means much more to women of Persia, oppressed, unenlightened, and without the sympathy of their husbands, than in America, and it is just this kind of quiet work that has built such a good foundation among Christian women of Persia.

During the first years after her husband's death, Mrs. Cochran gave her time to work in the villages. How many lis-

tened to precious Bible truths from her lips! It must be that many are now rejoicing with her that she was the instrument used in opening to them the gates of the eternal city. Of her later work in the hospital at Oroomiah much is known through her faithful correspondence. She identified *herself* with the hospital work, perhaps, as in no other. Her care for the physical comfort of the patients won their hearts completely and prepared them to be impressed by her reading from the Bible, which she made one of her first and most important duties. Not only the women but men — men who ordinarily show little gentleness or gratitude, especially to womanhood, have expressed fully and politely their appreciation of what she was and did for them. But words are not sufficient; the whole of any one life must be felt, not expressed in words.

Jennie Dean.

(EXTRACT FROM A LETTER.)

She was my first friend in Persia, and life here without her seems sad to me. Yet, I never realized so fully before that one who dies in Jesus is not dead. As I sat and watched the failing breath, the multitude of those she had loved and ministered to, in years past, came up before me. Many of them have gone on before to the better land and it seemed to me there is a great company waiting to welcome her home. Think of the forty-four years and more that she lived and loved in this dark land. Who can estimate the power of such a life of loving ministry?

There are few in which so little is found to criticise. I can think of none I have known so full of loving service to all. To me the lesson of her life is faithfulness, truth, and love. Nothing was too little. If it was to be done at all, it was to be done well. She was a true friend, never wavered, doubted, never misunderstood one whom she received into her friendship. The poor and distressed will long remember her name. One Nestorian said, "She never made us feel that we were inferior." I need not remind you of her hospitality, generosity, courtesy. In all

these she seemed to reach the ideal. My thoughts go back to thirty-four years ago, when I came to Persia. I was forlorn and homesick, but when I went into her cheerful sitting-room, the home atmosphere made me feel that Persia and America were in the same world.

Although the day of the funeral was wet and stormy the chapel was crowded with those who knew and loved her, and some said, "The heavens are weeping."

Sarah J. Shedd.

Mrs. Deborah P. Cochran, born at Fredonia, N. Y., October 17, 1820, daughter of Joseph Plumb; married in June, 1847, to Rev. Joseph G. Cochran; joined the mission in Persia, where no other American woman has lived so long. Her death at Oroomiah, on March 9, was recorded last month.

OUTFIT FOR LAO LAND.

Letter to a new missionary (name unknown) preparing to join the Station at Praa.

MY DEAR BROTHER: With the hope that a few suggestions may be of some use, I write you, and also to assure you of a large and warm welcome waiting here for you. I am writing from Lakawn, but hope before this is put into your hands to be at work in our future home, Moung Praa, or just "Praa" for short, the word "Moung" being that for state or province. . . .

We use kerosene lamps and get the kerosene in Bangkok cheap. We use wood stoves, as there is no coal to be had. A small kerosene stove for traveling in a river boat is a great comfort, and a small heating stove almost essential in the cold

season, for out here one feels 50° worse than 0° at home. A light folding-table and comfortable folding-chairs are other mentionable commodities. Also strong, plain dishes for touring.

A Park-tree saddle is best ; it is open over the horse's back. A plain one costs

LAKAWN FOLIAGE.

The veteran Mr. Wilson standing in his arbor, and Mr. Irwin with him.

about ten dollars. One needs a saddle and riding outfit, extra reins, girths, and stirrup, straps, and saddle-cloths ; a plain double-twisted snaffle-bit is a good bit for our ponies here. Flower and vegetable seeds are precious, and if your wife is fond of flowers it will save lots of medicine to bring some real fine rose-slips and others. We have some already, but every new member must bring something new ; our flower gardens keep us mentally and physically in better trim than if we hadn't them, and our vegetable gardens are the rejoicing of our hearts.

In regard to furniture, I am treading on dangerous ground but I give my opinion : that you will feel better satisfied if you invest only in chairs. Get them (except rattan chairs which are cheaper in Hong Kong) in America. The rest of your furniture get made out here when you arrive. It will not be as pretty, but it will be as serviceable and far less expensive, and you can know better what you need after you get here ; until you get your own made, we can set you up. If you are afraid of a wooden bedstead, get an iron one ; mine is wooden, and pleases me.

Just here let me mention a few things very good to have if you can. An Edison mimeograph ; a traveling tent, large enough for two and made of heavy duck ; a copying-press and a good set of tools ; a couple of strong, tight-fitting trunks (theatre or traveling trunks) ; a half dozen good-sized carpet mats ; a Mason and Hamlin, or Estey, baby organ to fold and put in box. Among smaller things are : a good magnet, magnifying hand-glass, a globe, a good compass, a strong thermometer, a half dozen or so good-sized blank-books for notes in study of the language, a strong umbrella with a couple of extra white covers, removable ; anything illustrative of the sciences that in a simple way could serve to instruct the people ; a couple of dark-colored blankets for traveling ; rubber coats don't last, but a waterproof tweed coat, especially for a lady, is a treasure. All of us have a pair of high rubber boots, and I have plenty of use for mine. Do not lay in boots more than sufficient for a year because they deteriorate even if not worn. Good warm underclothing, not very heavy ; Jaeger's is the best. Most of us Lakawn men are going into dark clothes externally in preference to white cotton, although the white goods bought in Bangkok are very comfortable and to some extent necessary. We don't wear white shirts except when we dive down into our trunks and bring one out, laundried last time we were in New York, and put it on to celebrate some exceptional occasion, and it is cause for praise when it is again sent into confinement. A wide brimmed, gray felt hat is a good thing to have. In regard to hair mattress, some say by all means bring one ; others say bring some good stuff (I think they call it "ticking"), and have one made here out of native cotton. We will supply a *board* for the river trip ; blankets are the necessary article. I ought to be between two of them now, for it is just 12 P.M.

I see, by referring to my list of questions before I came out, "matches?" Well, we get ours in the native market, good and cheap. You may not be so inquisitive as I was. Furniture nails, tacks, screens, hinges, bolts, padlocks, drawer locks, cupboard lock, twine, cord, tape-measure, two-foot rule, hat and coat hooks,

hooks and eyes, picture-wire and nails—bring all of them. Tell your wife to bring two dozen self-sealing preserving jars, and she will ever bless me for saying so. Bring hair or feather pillows ; oil cloth or rubber blankets are household necessities ; shelf brackets. You will get a pith hat either in Hong Kong or Bangkok. A traveling belt-knife or hunter's knife makes one feel safe under some circumstances, as also does a good revolver. Last week on my way home from Praa these two articles were great comforts. I missed the road, lost my carriers, had to sleep out all night in the forest, alone. I said alone ; no, I was not alone—we are never alone ; and I never believed it more than I did that night.

You cannot get any Christmas surprises out here ; so if you want one for the other half (and who doesn't), you must bring it along. Christmas and Thanksgiving and like days are times when home comes nearer. In the midst of all the darkness and misery, every little ray of sunshine, every suggestion of some sweet spring of comfort is priceless.

My dear brother, would that I could paint with some truthfulness the grand work we welcome you to ; but it is better not. No words can tell the darkness, the depth of sinfulness that lies thickly around us ; and no words can tell the joy, when, by God's grace, the blind receive sight, the deaf hear, and the heart, once so low in sin, is changed and begins reflecting as in a mirror the glory of the Lord, and the tongue once used in the hypocritical worship of wood and stone is singing praises to the King of kings, Jehovah Jesus.

May He who sends come with you in the fulness of His power and love.

W. A. Briggs.

LAKAWN, March 16, 1893.

MISSIONS FOR THE CHINESE IN OREGON.

NIGHT SCHOOLS are held ordinarily five nights each week. Teachers are employed at a nominal salary. All pupils, as a rule, pay a small tuition fee, but the rule is flexible so as to admit those who are too poor or out of employment. No attempt is made to classify the students, for very simple reasons : A young man finds two or three acquaintances and applies to the superintendent for a "good teacher." If he can have a teacher for himself and friends in the same class he will come, otherwise not. Then some of the students are cooks or waiters in boarding-houses, restaurants, or families. They must work in the evening until the dining-room and kitchen are set in order for the next day. The result is some scholars cannot reach the school-room before 8.30 P.M. If they studied in a regular class they would have little opportunity to hear a lesson. A class is really a misnomer ; we usually say "table." For four young men sit at a table and the teacher divides the two hours session among them. It is not common for laundrymen or day laborers to attend school here.

We find a variety of ability. Few of our scholars have had advantages until they reached an advanced age. But they are anxious to learn, and we have yet to receive a pupil who cannot master the alphabet in the first lesson, and be ready to begin to read at the second.

There is no need for discipline, but greater liberty is allowed than would be possible in an American school. A pupil may study aloud if he wishes, or learn to sing a hymn, or spend the time in conversation. It makes no confusion. Each student attends to his individual task, trying to make the most of the time. Each session is opened and closed with religious exercises.

Thursday P.M., after school, we have a prayer-meeting. It is almost nothing but a prayer-meeting. There is not the least difficulty in maintaining such an one. The women meet separately under leadership of a woman, and everyone of them will pray. Our prayer-meetings never die.

Sunday-school assembles at 6.30 P.M., and is followed by a preaching service. Bibles and tracts have been distributed persistently and thoroughly, not only in Portland but in all the principal towns of Oregon, and to a limited extent in Washington. Every store and shop and laundry and residence in these cities of Oregon has been visited again and again.

So much for efforts for men.

There are in Portland a number of Chinese women and girls whose lives are spent in the most deplorable bondage ever known. Some of them have been bought in their own country and brought here for purposes of gain. Some are children who are being trained for immoral lives. None of them know that they are free to go where and when they

please. They do not know our language or laws, and, in consequence, it is easy to keep them in servitude.

But the good women of our Church have been led to see that it is possible to help these poor creatures. Missionary visits to their abodes soon showed that some of them had the desire to escape from the lives they were forced to lead, if they had any place to go, or anyone to care for them. But until some woman actually applied for help, nothing was done beyond the expression of willingness to aid. At last in 1887 one, who was in serious trouble, was offered and accepted shelter in the home of the missionary, and not long after, another woman, who had run away from her owners. Again, one sent asking to be rescued. A writ of *habeas corpus* was served, but the officer reported that he could not find the woman. Then the missionary, accompanied by another lady, went with the sheriff to the house, climbed the stairs and pointed out the door, which the sheriff broke in. Behold, there was the woman in the grasp of a Chinaman, who held his hand over her mouth. She was taken to court and allowed to choose where she would live. After this a building was rented, and the Chinese Women's Home was put in operation.

The laws of Oregon empower societies properly organized to take charge of children who are not cared for by their natural protectors, so the Ladies' Society was duly incorporated to help Chinese children. Among such known to us were two girls whose father was dead and whose stepmother was determined to bring them up to follow her own depraved course. We took them under the laws above stated. This action stirred up the Chinese to a bitter legal conflict for possession of the children. They were born in America, were reckoned worth about one thousand dollars as slaves, and their loss would be a serious affair. It was wonderful to see how many friends these little girls now had. No Chinese had ever shown interest in them before, but all at once there was great anxiety for their welfare. One man wanted to be their guardian, and others wanted them. Anything would do, except to leave them under the kind care of Christian women. At last, after a legal fight of some weeks' duration, in which the Chinese were allowed every opportunity to make a good showing, the judge awarded them to the care of the Boys and Girls' Aid Society, by which Society they were given to the Home.

Then there was a rest until a ship was sailing direct to Hong Kong from Portland. Then the Chinese asked the Court to send the girls to China to a poor old grandmother whose heart yearned over her dear little grandchildren.

Let us notice what this meant. It would cost about one hundred and fifty dollars to carry the girls to China. The grandmother *was dead*, but others would keep the girls until they were sixteen or eighteen years old; then, as American-born girls, they would have free entrance to this country and would sell for $1,500 *each*. This would leave a neat profit.

But while this was certain to us, who knew the Chinese, we could not prove it to the satisfaction of the judge. Accordingly, he felt bound to order the girls returned to China. They were placed on the ship; the ship sailed for China. But she *sailed*, not *steamed*. Had she been a steamer that would have been the last of the girls. Our attorney, a member of the Presbyterian Church, had become much interested in the case. He went to Salem and asked the Supreme Court for a *mandamus*, and served it on the judge who gladly and promptly issued orders to the sheriff to take possession of the little girls and hold them for further orders. How could we get the papers to the sheriff? I called in our staunch friend, Mrs. Holbrook. The judge gave us the orders and we took a *steamer* for Astoria, where the sheriff resided. We reached there in the small hours of the night, roused the sheriff, who chartered a small steamer went out and met the ship and took the little girls ashore. How happy they were to see us again! The Supreme Court heard the case on appeal, and the girls were given finally to the Home, where they now are, bright, happy, intelligent.

There have been twenty-four women and girls rescued by the Home; nine have become Christians. We have a comfortable building in a choice part of our city. It is controlled by a Board of Directors made up of some of the most earnest women in the churches, who count no difficulty too great that they may bring help to these poor women, and we have been most fortunate in having given us freely the best legal advice to be obtained in Portland.

Mrs. W. S. Holt.

Letters from the Front.

INDIA.

SCHOOL FOR HINDU WIDOWS.

MISS GIVEN wrote from JALANDHAR in the Punjab, May 2 :

We are having a dust storm. If it were not for that I would not have this morning to devote to letter-writing. We meant to make an early start to-day for our village school. We got our books all ready last night and were to start off before six o'clock, but were obliged to give it up. We have had the pleasantest spring we ever knew in India, and are very thankful that the hot winds and dust storms haven't visited us before now.

I just looked out to see how the humming-bird is bearing it. She sits as serenely as ever in her little swinging house. The nest is on the end of a branch of a climbing rose on the front of the veranda. It swings from the middle of one of the arches. The mother bird is not a bit shy. She doesn't seem to mind it in the least when we look in.

On account of the weather we shall not be likely to have a visitation of widows. Nearly every day some of them come to see us. We have thirteen widows in school, one of the most interesting features of our work. We began with two. When the Aryas heard of our school they started one in opposition, but succeeded in getting away only one pupil. It seems strange that they didn't get more, for they give one rupee per month to every woman, while we give only half a rupee. Of course, we do not give anything in girls' schools ; but the widows, who are generally family drudges, would not be allowed to come at all if there were not some inducement of this kind. We do not use money from the Board for them. We have a little Woman's Missionary Society here in Jalandhar which has furnished the means heretofore ; but the school has grown beyond this now. One woman has made such progress that we have appointed her teacher of the infant class in one of the Hindu girls' schools. Her work will be not only to teach this little class, but to call all the girls in the mornings (like the ancient pedagogue) and to teach the native embroidery to the older girls. She will then receive two and a half rupees per month. This woman says that she loves Christ and will be baptized, but she is afraid of the persecution that is sure to follow and hangs back. Pray for her.

There are always a number of these women at our Sunday-school in the city. This school is a surprise to us. We hardly expected the attendance to keep up the way it does. For many months now we have averaged one hundred. It is delightful to see Hindus and Mohammedans coming together in this way. The Hindus seem almost to forget their caste, though all are high caste and some are Brahmans.

At our women's prayer-meeting there are always some widows. Last Friday eight of them came. Here in India a woman of good reputation must not walk in the streets with clean clothes on. A dirty *chaddar* is a mark of respectability, but these women have come to the compound so often that they have learned to look on clean clothing with respect, and last Friday they came with their clean clothes in a bundle and changed after they got here, putting on the dirty ones again before going home. They often come to church, too, and are learning to listen attentively. All this is encouraging, of course, but not one yet has confessed Christ by baptism. That is the great test. No one knows at home, I think, just what it is for a Hindu woman to take that step. She must be altogether cut off from her family and all she has thought dear.

RUDYARD KIPLING.

We do not think Rudyard Kipling knows anything about work among the women of India, nor very much about any missionary work. He is undoubtedly clever, and many of his pictures of Indian things are very life-like, but we thought the life-likeness vanished, when he talked about the women of this country in the "Naulakha." Medical work among them is a success. The educated men of India confess that they are afraid of, not our preachers, but of our doctors and our women !

MRS. CHARLES NEWTON also wrote from JALANDHAR, April 12 :

After the services of the Week of Prayer three bright lads from our Christian families applied for admission to the church, and were received. A young widow, a Christian by birth, had previously joined us. She is now working with Miss Given and

Miss Downs. Eleven have been baptized from those *without*—two Mohammedans, one high-caste Hindu, the others what are called Mazhabi Sikhs. Two of these have saddened our hearts by going back.

These new converts are not like the strong, stocky plants transplanted to the garden from greenhouse or nursery, as are new members of your flourishing churches at home, but rather like tiniest seedlings, and they require very tender nursing. However, when the true life is in them, they grow, and we have much comfort, if many anxieties, in the nursing.

Yesterday Dr. Newton drove out to Kartarpore, our out-station, and spent the day with a large force of Christian brethren in preaching to the crowds gathered for the annual *mela*. The chief *guru* of the Sikhs resides there and receives offerings on these occasions from 20,000 people.

The low-caste converts were very helpful in the singing. One father took his little boy under seven, who knows a number of *bhajans*, and sang most lustily. Brother Jamal ud Din, the licentiate, had his little Yusuf who sat patiently all day selling books like a man.

PERSIA.

A MEDICAL INCIDENT.

Dr. Jessie Wilson wrote from Hamadan, April 21, 1893:

The arrival of Dr. Holmes has been the most gratifying of all the events of this year. How glad I was to have some one come to share the burdens of medical work!

I had the opportunity of going to a village, some fifteen miles out, this week, and doctoring a little. It was a Mussulman village, and a foreigner had never visited it before. The circumstances attending our going were these: Last winter the wife of the chief man there, after consulting native physicians, came to me as a last hope. I found that she had not walked a step since eight months before. At that time her husband had struck her on the head, and for some time she was confined to bed. Afterward her lower limbs were paralyzed, and when she came to me a man carried her into the dispensary on his back. I carefully studied the case and at last told them I would undertake it. With electricity, massage, and medical treatment the woman recovered, and, the last day she was in the city, walked up alone to my room. They were very grateful for her cure and insisted that I should come to their village. So, accompanied by Miss Schenck and Miss Charlotte Montgomery, I went out this week. At first the woman had pleaded with me to cure her, because her husband threatened to "take another wife over her head if she didn't soon get well." I supposed all was now joy and gladness in her home, since she could walk as well as anyone, but this week she entreated me to give her medicine to make her beautiful, for her husband had now threatened that if she didn't have a prettier face he must take another wife. The village is Turkish-speaking, and we had difficulty in treating the women. Crowds of them came to us, and little could be done. Still an opening has been made.

It is hard to realize the life of these villagers. The coming of foreigners to their town created as great a sensation as the entrance of our President to one of ours. It was a great sight for them. How I long to help them to learn of Christ and of the blessings which come to us women through His Gospel. I hope the copies of the Gospel which we gave them may lead them into life and light. We hope to do some touring this spring. I can easily leave my work now that Dr. Holmes is here.

TURKEY. (Persia Mission.)

Mrs. McDowell wrote from Mosul in the spring, of the illness of her children owing to the damp house they lived in. She says:

All the time I had last winter free from sickness and home duties I tried to go out among the women. Perhaps you do not know that Miss Pratt from Mardin (American Board) spent last winter here among them. Very few can read and they have little or no desire to learn. We so much need a single lady to spend most of her time with the women. They are now very far behind the men and their chief desire is more gold and silver ornaments and prettier dresses than their neighbors. You cannot imagine what desolate houses some of them keep; so filthy you would not think of stepping inside unless necessary. The wife of a member of our church (herself a Jacobite) wears silk dresses and gold necklaces, anklets, rings, etc., yet when I go to her house I cannot find a spot fit to sit down. However, I sit down and take the consequences. Many men of our church have wives, ignorant, unconverted and no help whatever to their husbands; besides, the children must grow up like the mother. You can see the necessity for teaching the women.

The mountain women seem much more anxious to learn. Miss Melton now has two departments in her school. One, of course, is Syrian for the mountain girls, the other Arabic for older girls here.

The Roman Catholics are quite strong in Mosul. They have some fairly good schools. There are thirteen "sisters" here now I believe.

PERSECUTION OF THE YEZIDEES.

No doubt you have read in the secular papers how the Yezidees have been oppressed here and near the city. Many have been cut to pieces and burned and tortured in other ways, rather than give up their religion and become Mussulmans. A Yezidee talking with Mr. McDowell about changing his religion said: "No, I am a Yezidee, the son of a Yezidee." When the time comes for these people to turn to Christ they will make strong Christians.

Yesterday a woman said, "O that we had some one to come every day to the women and teach them."

CHINA.

ASTRONOMY AS WELL AS MEDICINE.

DR. MARY BROWN wrote from WEI HIEN, February 21:

We are busy receiving callers these days. It is Chinese New Year, and the women from far and near come in crowds. They spend the first five days of the year in visiting. I was amused by an old woman who came the other day. She asked many questions about my native land, how far away it is, etc. I told her, and she exclaimed that it must be very cold there, so far away from the sun. I explained that the sun was not the special property of China, that it shone on our land while the Chinese were sleeping. She said she had never thought of that.

WISHES FOR THE POWER THAT JESUS HAD.

We are having our dispensary enlarged. We first thought of building a separate one; but as we are never sure of having a male and a female physician here all the time, and, in the absence of one, all the work would fall upon the other, we thought best to arrange it so that one physician could oversee the treatment of patients of both sexes. There are separate entrances for each and they are as much apart as if we had two dispensaries.

The medical work becomes more interesting all the time. I never had such a nice class of patients as this spring. When we first came here they were afraid of us and many times refused the relief that we could have given them; but now they rarely refuse to be operated upon. On the other hand, hopeless cases come and get down on their knees and beg us to help them, and many a time I wish I had the power that Jesus had. It hurts my heart to send them away to their desolate homes to die.

"NEVER COULD ENDURE THE LIFE IF"——

A while ago I was much cast down about the religious side of our medical work, but think I will never let myself get so again. In the last few weeks most encouraging cases came to light. One woman, who received treatment here two years ago, returned some days since and told us that she and her husband and their sixteen-year-old daughter had become Christians. She was taught while staying in the hospital, went home and told them what she had learned, and the whole family became Christians. Two other women who had been vegetarians, came again, bringing the prayers and offerings that they had been in the habit of making in the temple. They gave the papers to me, saying they had ceased to go to the temple to worship because they had heard and believed our doctrine. I never could endure the life out here if I felt and knew that I was only helping them bodily; but when they become Christians from having heard the Gospel here, it makes me glad I have the chance to work.

KOREA.

MISS STRONG wrote from SEOUL to family friends late in February:

Yesterday I had a Korean dinner, and because of it have a slight headache to-day. I spent the morning with my teacher, as usual, a bright young man named Yang, about twenty-eight years old, who has lately come out as a Christian in the Methodist meetings. I think, however, he still holds a little too high regard for Confucius, who is the stumbling-block of the educated Koreans. He gets a good deal of fun out of my awkward attempts at Korean conversation; but I am quite willing he should, and he is really developing into an excellent teacher.

DINING OUT.

All our Mission were invited to dinner at Mr. Yung's, the Korean superintendent of our boys' school. The gentlemen sat in one small room, squatting on the floor; the ladies in another, the two opening together. We were served on very low tables with all kinds of food for which there is no English name. In the centre of each table was a beautiful brass dish with a place in the centre for charcoal, and Mrs. Yung in one room and Mr. Y. in the other stirred the conglomeration of meat, vegetables, and soup that was cooking all the time of the meal, putting in more of a sort of vermicelli as the dish became empty by reason of being drawn upon constantly to fill our plates. It was not bad, and I thought it was clean at their house, so I had no difficulty in eating it. There was Korean bread (which is horribly indigestible), candies, dried persimmons, a kind of sauerkraut, and a delicious little dish of lotos-root, ginger, and chestnuts. It was quite an expensive feast. We do not always have such good food as this at Korean homes. It is not Korean custom to invite gentlemen and ladies together, or for the husband to be around when his wife has visitors; but the Yungs have mingled with foreigners so much that they were adopting our customs. More remarkable still, two Koreans besides Mr. Yung were present—Mr. Saw, the evangelist, and a relative of his; but I think they did not speak to Mrs. Yung nor she to them, though they talked very freely to us. I wish you could see Mr. Saw. He has a fine face, which shows a fine character. He has been a Christian since before Presbyterian missionaries came here, but his wife has only lately confessed Christ.

JAPAN.

MRS. CURTIS, of HIROSHIMA, wrote February 14:

There has been a pretty determined organized opposition by the Buddhists, which went so far as that a crowd chased the Japanese preachers one evening after service in a preaching hall. They created

quite a disturbance in the hall, but were kept down by the police. Next the hall, in a theatre, the Buddhists were also holding a meeting to inflame the people, and they had hired men to make the disturbance. At the close of our service there was a great crowd standing outside waiting to make trouble. The policemen managed to hold them back till the preachers had turned the corner; then the crowd broke and rushed after. Mr. Curtis had preached; he stepped into a store to get his bicycle, which he had left there for safe keeping, expecting to meet the better part of the crowd when he came out; but while he was lighting his lantern they rushed by and did not notice him. They even passed the Japanese preachers in their haste, but afterward discovered the mistake and returned. They jostled them very roughly and pelted them with mud. However, a police station was near and the two preachers reached that safely, but were kept there until after twelve o'clock. The agitation lasted some two or three weeks. The people themselves are not so bitter, but the priests do their best to arouse their adherents, and the men hired for the purpose serve as ring-leaders and get other people excited. No opposition is apt to last long, as money gives out and the people get tired.

Two prayer-meetings held monthly by the women, are often most interesting. The women take turns in leading, and all, or nearly all, take part. Sometimes every one present leads in prayer. We meet in the morning at about 9.30. I sometimes do not reach home till 12.50, having left it at 9. The men are usually away from home till 3 P. M. This is the reason for morning rather than afternoon meetings. We meet at different houses, and in cold weather usually are invited to homes which can supply a goodly number of charcoal braziers to keep the hands warm. If the hands are warm it is all right, for we sit on our feet and wear our wraps.

After the meeting the hostess serves tea in tiny cups, and inexpensive but nice little cakes.

SYRIA.

Mrs. W. K. Eddy wrote from Sidon, March 23:

We thought the winter was over and spring had come when we rode, a week ago, through the orange gardens and saw the apricot-trees, like great bridal bouquets of snowy blossoms, and caught the fragrance beginning to break out from the opening buds of orange-trees; but we are now in the fourth day of one of the severest storms of the whole winter. The thermometer is lower, I think, than it has been at any time—though above fifty degrees—and such raging wind and such thunder and lightning and pelting hail we seldom experience here. We are sorry for travellers, of whom there must be many on their way to Jerusalem for the feasts.

We have enjoyed being in our own home again, much as we enjoyed the happy year in America. We have had a very quiet winter. I have not seen an American face since we reached Sidon, December 8, except the little circle who live in Sidon, three besides our own family. We usually have occasional visitors, but we have not had an occupant for our spare room yet. An elderly Scotchman spent a night with us on his way to visit his son, who is a missionary in Tiberias, before we had our house in order, and he has been our only guest. We do not think of being lonely, but have enough to do to keep us from pining for society. We entertain a good many Syrian visitors, as our house has been known for thirty years as the Mission residence, and many Protestants stop with us in passing through Sidon.

One evening this week three poor persons from Khiyam, a distant village, came walking in on their way to the hospital on account of the diseased eyes of one of them, a girl of twelve years. The journey would require ten hours for a muleteer, and this poor family had walked all the way, the mother having to drag the girl after her the last part of the way, she was so tired. They spent the night with us, and we sent them on to Beirût on a horse next day. There is a great deal of suffering from poverty and sickness about us, as there is everywhere.

Miss La Grange writing from Tripoli, April 10, reverts to the experiences of the school year: to the time when eleven were in bed with grippe at once, and the time when the good school-master died, having only three weeks before preached his last sermon from "What is your life? it is a vapor." She says:

We had not recovered from this blow when Miss Holmes was taken seriously ill. . . . But to us has the promise been fulfilled, "As thy day so thy strength shall be;" and we have come through to the vacation with an "All's well," even for our dead who have gone up higher.

We have forty three girls in the boarding department, with one hundred and thirty or more in the other. They, with their demands for food, clothing, discipline, and training for this life and for the endless life; their requests and questions: "What shall I do?" "Where?" "How?" "May I get a new ribbon?" "I have no shoe-lacings," "My towel did not come from the wash," "My slate is broken," etc., etc.; with the doctor's visits in between; and "Miriam is in bed," "Hanni is sleeping"—such is the unending round as days go by.

Miss Holmes is now in Beirût visiting friends and gathering strength for days to come.

The school has been particularly prosperous this year in a money point of view. We have received a larger income from day pupils than any year before, so much has the desire for information spread and so well is this school now appreciated.

HOME DEPARTMENT

PROGRAMME FOR AUGUST MEETING—KOREA.

"We pray that the kingdom of God may come, but we can't bring it by *standing off* and giving it sympathy."

HYMN.

BIBLE READING.

1. Condition of a people who know God. Ps. 146 : 5 ; 144 : 15 ; Jer. 17 : 7, 8.
2. Contrast those who know him not. Ps. 135 : 15–18 ; Jer. 10 : 3–5 ; Isa. 45 : 20 ; 46 : 6, 7.
3. God's plan for the latter. John 3 : 16 ; Matt. 18 : 11–15 ; Luke 19 : 10.
4. Our part in God's plan. Phil. 2 : 5 ; Romans 10 : 13–16.

PRAYER.

PAPERS.—Brief history of Korea. Consult *Historical Sketches.*

A sketch of the Treaty Ports, and larger towns of Korea.

(See *Woman's Work for Woman*, August, '92.)

A CONVERSATION on Korea.

(A dialogue carried on between several ladies which shall bring out incidents, manners, and customs.)

PAPER.—Our missionaries in Korea, and their work.

(Consult the magazines for August, '92 ; Report of General Assembly, '92. *Historical Sketches.*)

Mrs. Arthur Brush.

LAWRENCE, KANSAS.

LIFE, LIGHT, AND LOVE.

AN ADDRESS DELIVERED AT ANNUAL MEETING OF THE PHILADELPHIA SOCIETY, APRIL 27TH.

THESE words, simple, familiar, yet profound, come to us from the Fourth Gospel, which has been called "the Heart of Christ." "In Him was life, and the life was the light of men," because love was the heart of it. Life, light, and love, like the great forces of nature, are correlated, interchangeable, and yet there is an order of development. We see it in this gospel. At first the divine philosopher dwells upon "the light that lighteth every man," upon life eternal, life more abundant, the resurrection and the life. Once He unfolds to the dim vision of a master of Israel the love that "so loved the world," but it is when the time of the great sacrifice draws near that love is the constant theme of his discourse with "His own, whom having loved, He loved unto the end." Now, on every page the words about love shine out like the clustering stars of some great constellation in the wintry sky. It is the new commandment and the measure of it : as God hath loved, as I have loved you. And until this day neither philosophy nor poetry can teach us more than this : that there is a law of love the fulfilment of which would bring the new heavens and the new earth ; that the light of love makes the face radiant and life without love is not worth living.

But we do not love abstractions, organizations—names upon a printed page. We love persons. It is personality put into societies and meetings, into hymns and prayers, that makes the gospel a power unto salvation. Love first, then life and light everywhere. We come here heart to heart, as well as face to face. We catch the glow of a great light in the faces of our missionaries, we hear in prayer the living voice of one whose name we have often read, and how different it all seems to us, this missionary work of which we may sometimes grow weary or for which we have never cared. What a wonderful point of view is this annual meeting of loyal, loving women, and all because we are looking toward the light of a life that has love in it. This high place of privilege recalls a parable from nature learned among the hills of New Hampshire. Unlike the long ranges of our Alleghanies or the mighty wall of the Rockies, the White Hills are

set in groups with broad intervales between, and artists love them for the play of light and color upon their wooded sides. There is beauty everywhere, but in only one direction is there atmosphere, that subtle something which transforms the landscape, making nature's face all aglow with heaven's glory. Shading your eyes to shut out the dazzling, direct rays, you look towards the sun and the miracle is wrought. Behind you are other heights, their outlines clear cut against the summer sky. They are not in shadow, the sun falls full upon them; but how bald and bare they seem, because they are not in the glow of the sun's own atmosphere. There is such a thing as atmosphere in missionary societies and missionary service. May we all carry it with us as we go from this place, as we tell the story of this meeting, looking toward light and life and love, so that facts and figures may be touched with that transfiguring glow. Whatever we forget, let us remember that God has loved us and we ought to love one another to the ends of the world. This is the truth that abides. One memory remains with me of a great meeting of thousands of people at which Mr. Moody spoke. I know that it was a long address full of power, but I remember distinctly only one thing: the plain man of the people intensely in earnest, mounting a chair in order to be seen and heard, and shouting out to the multitude, "God loves you—don't forget that—God loves you!"

In this light, how precious and how simple life becomes. We have been entertaining, not unawares, a dear saint of God, Dr. John G. Paton. He thrilled us with the story of the New Hebrides; he gave us his benediction, and, as he set forth once more upon his errand of love, taking up his well-worn traveling-satchel, clad in his plain, worn garments, we seemed to lose sight of the complications and conventionalities of life. Nothing seemed real save loving people and leading them to love God and their fellow-men. How unnecessary the profusion in our parlors and our wardrobes, and the abundance of things only vanity and vexation of spirit!

By one of those sharp and sudden contrasts, so common in the life of to-day, within twenty-four hours of that heavenly vision I found myself at a luncheon, the invitation to which had been accepted days before. It was a yellow luncheon and the table seemed to glow with light. Fragrance and beauty, dainty service, abundance of good things—but like an undercurrent in the pleasant talk, a question: might not this have been sold and given to the New Hebrides? Who can tell? This hospitality was in honor of an old friendship and to greet a guest who had come from over the sea. After the luncheon her beautiful, cultivated voice filled every music lover with delight. To what purpose all the time and money spent upon its cultivation? And if this is waste, what shall be said of our art clubs, our science, our World's Fair? Who can tell? Shall we condemn the good and perfect gift coming down from the Father of lights? Alas for "the child on the judgment-seat" if she cannot look toward the life that was the light of men and thus discern between the evil and the good, what she may do and what she may not do, what is in harmony with loving God and loving man and being perfect even as He is perfect.

From this point of view it is easy to explain how missionaries can love the unlovely—even lepers and cannibals. "Dr. Paton," said one who heard his story with amazement, "are your islanders really lovable?" "Intensely!" and you can imagine the kindling eye and glowing face that emphasized the answer.

We cannot disciple the nations without this all-prevailing love. If we could give a Bible translated into his own tongue to every one of these needy millions and with it the best things of our Christian civilization, it would not touch the heart nor move the will like the personal presence of a true and loving missionary who says: "Thy people shall be my people, where thou diest will I die, and there will I be buried." Sometimes we talk about "the heathen" and "the natives" in a superior tone that must grieve our Lord and leader. While we "abhor that which is evil," we must look long at these our brethren and sisters in the light of Christ's love before they will love us and be won to love our Lord and Saviour.

In this light the sacrifices of the foreign service take on a new meaning, from the offerings of money—no longer our dues but our free gifts for love's sake, to the greater giving up of home and dear native land, and that greatest sacrifice of severed homes, mothers and little children parted by long leagues of sea and land. Seen from any other point of view, how useless and even heartless they appear. We have heard our own friends and neighbors, fel-

low-workers in the same church, speak in this wise: "Of course, we owe a great deal to the Gospel, and it would be very ungrateful, not to say improper, if we did not give some money to send Bibles to the heathen; and if there are some people who are willing to leave their own flesh and blood who certainly have the first claim on them, and their own country where there is so much to be done, why, of course, we ought to pay for their support. It is a little foolish and fanatical in them, but we will stand by our Church and its Board of Foreign Missions, and here is one dollar a year, and, considering the constant calls upon us, this is really doing very well." Turn you to the light, sisters and friends; come with us to the heights where you can see this service in the light of love, and let us learn there that the sacrifices of such a service are for the saving of the Church at home from selfishness and unbelief. And shall not we who do know and love this service, "whose souls are lighted with wisdom from on high," shall not we go to our homes with a new light in our faces, a new glow in our hearts, praying, as we go, for more light, more life, more love!

Mary Evans.

Lake Erie Seminary, Painesville, O.

A WOMAN'S PLEA FOR WOMAN.

Children of the happier lands
Hear the voice of one who stands
Pleading, far outside your gate,
Weeping early, sorrowing late.

Priestesses of royal line
At your altars seeking sign,
Your God hears your every prayer,
Hers gives neither love nor care.

Yours hath words of tender grace,
Meet for all our guilty race;
Hers, alas, nor sees nor hears,
Careless of her pain and tears.

You who sit in sunniest place,
In the shining of His face,
Show to *her* that wondrous way
Out of darkness into day.

Tell to her the story sweet,
That she, at His sacred feet,
Glad may cast her burdens down,
Bear His cross, and find a crown.

Children of the sunset lands,
Clasp in yours her sin-stained hands,
Share with her your Saviour's grace,
Lift her to your shining place.

Mrs. Herrick Johnson.

WOMAN'S FOREIGN MISSIONARY MEETING AT WASHINGTON, D. C.

IN CONNECTION WITH THE 105TH GENERAL ASSEMBLY.

It was a wise decision of those who made arrangements for the woman's missionary meetings, to choose days early in the sessions of the Assembly. That for foreign missions was held on Monday afternoon, May 22d, in the Church of the Covenant. In so short a meeting most of the time must be given to missionaries, but a few special messages relating to the home side of the work followed the opening exercises.

Miss Hawley, of New York, speaking of *Woman's Work for Woman*, urged the necessity of thorough and accurate information. "Know and you will feel, know and you will work, know and you will pray." In closing she quoted from the editor's report: "We have always a good message to give. In the last year it has seemed richer than ever; it looks as inviting for the future. It can be uttered effectively only through the co-operation of many. Is it not worthy the efforts of us all?"

Mrs. Z. M. Humphrey, of Chicago, recalling the beginnings of *Children's Work for Children*, pointed to the picture on the cover, of real children now grown to manhood and womanhood. "But children's work for children still goes on, and a new generation of boys and girls must have their education in missionary geography, missionary arithmetic, and missionary history, and must be thoroughly established in the very spirit of Presbyterianism."

Our General Secretary, Mrs. Fry, gave the keynote of thanksgiving in the announcement that the Board of Foreign Missions had passed the million-dollar line and closed the year free of debt, and sounding the bugle-note "a million of dollars for Christ and for foreign missions, and always an advance!" passed on to tell of the new work waiting; twenty-two single ladies and twenty young married ladies to be sent out; new stations to be opened in China and Africa and Laos; houses, schools, dispensaries to be built or enlarged. "The work is pressing faster than we are able to meet it. Already

the new estimates have been cut down, which may cripple the cause in heathen lands. What figures shall we place on our standard for 1893 and 1894?"

A roll call of missionaries brought ten or more to the platform, to stand together for a moment while a hymn was sung, after which the voices of a few of them were heard. A quarter century in China had furnished Mrs. C. W. Mateer with an answer to the question "*What is it to be a heathen?*" and while reminding us that the Chinese are not barbarians, her long list of negatives made us realize the emptiness and hopelessness of a heathen life: no idea of the heights to which humanity may be raised; no idea of sin nor of a remedy for sin; no idea of the Sabbath as a day of rest; no Bible; no institutions of benevolence; no schools for girls; no conscience toward God; no hope after death.

Mrs. P. D. Browne, of San Francisco, told of work among the *Chinese and Japanese in California*. She gave more than one instance of young girls rescued from a slavery worse than death, now well-prepared workers in connection with the mission, or established in happy Christian homes of their own. Her words urging our responsibility to give the Gospel to these who have come to our very door gained added force from the reminder that our opportunity may be limited to a few months.

Mrs. Berger reported from her own experience and more recent correspondence on *School Work in Siam*, and then all eyes turned eagerly to Dr. Paton, whose silver locks and face shining with holy light are welcomed everywhere. The story of transformation in the New Hebrides never loses its interest or its pathos, and there is a world of meaning in the exclamation, "Who that has ever had the privilege of preaching the Gospel to the heathen would willingly give it up!" when it follows the recital of such experiences as Dr. Paton describes.

Three-minute messages from other workers were followed by brief devotional exercises and a few closing words of encouragement and benediction from Dr. Gillespie, after which a reception was tendered to the missionaries and other visitors by the ladies of the church.

Our report would not be complete without mention of the gathering for prayer on Wednesday afternoon, which closed the series of woman's meetings. Led by Mrs. Humphrey, who suggested as a central thought the words "We are Christ's," it became a very solemn hour of waiting before God, in earnest petition for a blessing upon our troubled Church, upon all forms of missionary effort, and upon our nation in its responsibility toward the vital questions of the day.

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SINCE LAST MONTH.

ARRIVALS.

April 29.—At Cardington, Ohio, Miss Annetta Bartlett, from Mexico City.
May 2.—At San Francisco, Miss Garvin, from Osaka, Japan. Address, Fort Wayne, Ind.
May 15.—At New York, Mrs. O. J. Hardin, from Abeih, Syria. Address, 30 West Thirty-fourth Street, New York.
May 17.—At San Francisco, Mrs. Naylor, from Kanazawa, Japan. Address, Vincennes, Ind.
May 22.—At New York, Mrs. James Alexander and daughter, from Allahabad, India. Address, Slate Hill, Pa.
Also from Allahabad, Mrs. John Newton. Address, Abington, Pa.
May —.—At Neenah, Wis., Miss Wheeler, from Saltillo, Mexico.
May 23.—At San Francisco, Rev. A. G. Taylor and family, from Kanazawa, Japan. Address, Tuscola, Ill.
May 23.—At New York, Mrs. Maria B. Ladd, from Barranquilla, Colombia. Address, 238 East Twelfth Street, New York.
Ma 27.—At Princeton, N. J., Rev. Wm. Imbrie, D.D., and family, from Tokyo, Japan. Address, Princeton.
May 29.—At New York, Miss C. O. Van Duzee, from Salmas, Persia. Address, care of Geo. Kidder, Jamestown, N. Y.

DEPARTURES.

May 13.—From New York, Rev. R. H. Milligan, for West Africa.
May 20.—From New York, Rev. and Mrs. Geo. C. Doolittle, to join the Syria Mission.

MARRIAGE.

June 7.—In Princeton Church, Phila., Miss Mary I. Lombard, Editor of *Children's Work for Children*, to Rev. Claude Ross Brodhead.

DEATHS.

May 10.—At Yamaguchi, Japan, Marguerite, infant daughter of Rev. and Mrs. J. B. Ayres.
May 26.—At Mount Idaho, Idaho, Miss S. L. McBeth, after nineteen years of continuous service in the Nez Percé Mission.

BOOKS RECEIVED.

Glances at China. By Rev. Gilbert Reid, M.A. (Fleming H. Revell Company). 12mo, 190 pp. Illustrated. Price, 80 cents.

Those of our readers who have been accustomed to see newspaper letters from the pen of Mr. Reid, the well-known missionary of our Church, need no recommendation of this volume, and to others we may say, its weight and humor and life and Christian sense are altogether out of proportion to the modest title and price. The chapters on "The Missionary in Chinese Costume" and "First Experience with Chinese Mandarins," are noticeable.

The Holy Spirit in Missions. Six lectures by A. J. Gordon, D.D. (Fleming H. Revell Company). 12mo, cloth, gilt top, 240 pp. Price, $1.25.

Prepared for delivery before theological students, these lectures are peculiarly suited to young people contemplating the ministry or the missionary life, but all Christians will find that they breathe of the essence of Christianity and a deep, intelligent confidence in missions. This book should go into the Sunday-school library.

Books not of missionary character from Anson D. F. Randolph & Company:

Outward and Homeward Bound, a Journal and Note-book for Ocean Voyagers. Canvas bound. Price, $1.00.

Contains ocean maps, explanations of ship terms and how time is kept on board ship, blank pages for notes of the voyage, a log-book schedule to be filled out, bits of poetry appropriate to life on deck. Neat, taking, convenient.

A Poppy Garden. By Emily Malbone Morgan. 80 pp. Price, 60 cents.

Jack's Hymn. By Elizabeth Olmis, 53 pp. Price, 60 cents.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

DIRECTORS' meeting will be omitted during July, August, and September.

The monthly prayer-meeting will be omitted during July and August, but on the third Tuesday of September they will be resumed for the season, when we shall be glad to welcome not only those who have cheered us in the past with their presence, but we trust many others will find their way to that "upper room."

BEFORE this magazine reaches the subscribers, the Annual Report will have been sent to those entitled to receive it. Please examine at once and if your "special objects" are incorrectly reported call attention of the proper officer immediately to any mistake you may discover. If you wish to give up or change your special work write *now* to the special object secretaries.

And—one more request on behalf of these officers—if you ask them for work and a choice is offered you, *reply within a reasonable time*, to say whether or not you accept. In many cases no reply is returned, and the secretaries do not know till they discover by referring to the Treasurer's books, perhaps at the very close of the year, whether their letters have been received at all.

Then, when you have taken a special object, remember what it is, and *mention it every time* you send your money to your Presbyterial Treasurer. These requests do not seem to us unreasonable, and if complied with will greatly aid in keeping our records correct.

IN view of the apparent forgetfulness of many auxiliaries and bands supporting special objects, the Treasurer has been directed by the Executive Committee to notify Presbyterial Treasurers that hereafter any Societies or Bands who do not designate their object each time the money is sent will be considered as having relinquished the object, and their money will be put into the General Fund.

Missionary Exercises No. 3 is now ready, price 30 cents. Besides Bible readings, recitations, dialogues, etc., this new collection of help for missionary meetings and anniversaries contains hymns to be sung to familiar tunes, familiar hymns translated into foreign languages, suggestions for meetings and entertainments, missionary games and a list of books for a missionary library.

Youth in God's Service, a responsive Bible reading used at the Annual Assembly at Erie. 50 cents per hundred.

A number of interesting letters from missionaries have been copied and may be obtained upon request by sending postage.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A.M. Visitors welcome.

SO many good things have come to us since the last "notes to our auxiliaries," that we are at a loss what to select for this short column. The writer begs first to offer a promise which doubtless all have read and repeated over and over as she has, but perhaps the great wonder of it has not presented itself to some others as it had not to her until one Friday when Mrs. Johnson, who was our leader, repeated to us the challenge of our Father—"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The thought that He, the God of Glory, should beg us to "prove" Him!

THE number of visitors from almost every portion of the globe where we have workers, has made these Fridays red-letter days indeed.

Rev. Dr. Paton, of the New Hebrides, "as this was a woman's meeting," told us of the degradation of women there and the wonderful transformation when they received Christ.

Dr. Hepburn told of the opening of Japan and progress made since he went there.

Rev. C. C. Tracy of the American Board, Marsovan, Turkey, was happy at word just received that the government would recognize their college by an imperial firman. Rev. Mr. Kingman, from Tungchow, China, of the same Board, gave us a talk which we would like to repeat entire, were it possible, of the work being done, the needs, and of the Exclusion Act. The time was all too short, and has been at every meeting, with all these our substitutes in the direct work among those to whom Christ bade us go.

From our own Presbyterian missionaries we have had words of greeting and messages of love: from Mr. and Mrs. Lingle, who were obliged to come home from China, for health, but now hope to return; Miss Wight, of China, whom some of us remember well when she passed through here on her way out, now taking her well-earned vacation; Mrs. Van Hook, of Persia, home for rest and health; Miss Wheeler, of Mexico, for a little rest and change; Miss Hutchison, of Woodstock, India; Mr. Garvin, of Chile; and Mr. Partch, of China. One of these said that bidding good-by and leaving home at the first going out was not nearly so hard as leaving the adopted home and people to whom she had gone to carry the Good News.

We have bought three new leaflets—short ones: *Claramunda, a story of Brazil; Bishop Patteson, the Martyr of Melanesia;* and *All the Girls*, each .01 or .10 per doz. We also once more call attention to our *Manual of Missions* compiled by J. E. Cummings, a little 84-page pamphlet packed full of facts and information upon work in all lands, price .05 each. *Missionary Exercises No.* 3, price 30 cents, is also ready. Address W. P. B. M., Room 48, McCormick Block, Chicago, Ill. The prices given do *not* include postage if ordered singly.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

Echoes from annual meeting are still heard at our regular meetings. "I am going to be a better worker, a more tender mother, a more faithful friend since those two days of precious uplifting and inspiration." "We are all planning to 'enlarge our coasts' in this Presbyterial Society, for how could we do otherwise after the renewed impetus we received at Annual Meeting?" Similar cheering testimonies have been heard. Let us give thanks for the blessing granted us then, for the presence and power of the Holy Spirit. Surely we are going on to greater things, better work for Him whom we love, whom we serve.

Our treasurer has marked a large "coast" for 1893–94. With cheerful faith she hopes to close her books next April with $15,000 in the treasury. $12,000 of course we shall have and another $1,000 for Wang Lang School addition. Now, having these things definitely in view, let us add the remaining $2,000 in our petitions. "The treasury belongs to God, prayer is the key with which to open it."

July is a good month in which to read up on the great subject. Some one says "read twelve books on Missions every year, add to these the missionary magazines—then we can rouse others, and pray intelligently, for we know whereof we speak."

From San Francisco.

Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

The Occidental Board had the privilege of choosing their President, Mrs. P. D. Browne, as delegate this year to the meeting of Central Committee, in Washington, D.C. We have already been helped by the suggestive and enthusiastic letters received from our delegate, and we feel sure she will return to us bringing a rich blessing.

The societies in Westminster church, San Francisco, are to be congratulated on having a pastor who keeps up to the times in foreign missions. As soon as the notice appeared in *The Church at Home and Abroad*, in regard to lantern slides illustrating India, Mr. Adams sent for them, and with their help gave two interesting Sunday evening lectures. Then the "In His Name Society" of the First Church invited him to lecture for them. The admission was free, but a collection was taken. Result: the society and others enjoyed the fine views and interesting lecture. More than enough was received to pay expenses of slides, lantern, etc. Best of all, some people attended a foreign missionary meeting without knowing it.

The "In His Name Society" of the First Church have decided to furnish the General Assembly Room in the New Home. This is the largest room in the building.

Our beloved missionary, Mrs. Laura Naylor, of Kanazawa, Japan, arrived in America a few weeks ago. We hope she may find the rest here which she so much needs and has truly earned.

Do not forget to pray for our new Chinese Home. Perhaps I ought not to call it Chinese, for we hope to have room for many Japanese girls. We have some in the old Home now. Do not think because most of the money is raised for the building that you can stop praying. We want furniture for the rooms and we want to be guided in everything we do for this Home.

[List of New Auxiliaries and Bands will be found following Treasurers' Reports.]

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from April 1, 1893.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Athens, 9.39, S.C.E., 12.50, S.C.E., Jr., 6.50; Barlow, 1; Beverly, 5; Logan, Mrs. J. N. Wright Bd., 15; New Matamoras, 11; New Plymouth, 13.55; Pomeroy, 12.82; Tupper's Plains, 2.50. 89.26

BALTIMORE.—Aberdeen, S.C.E., 2.50; Baltimore, Brown Mem., self-denial, 3.50; Taneytown, self-denial, 50 cts.. 6.50

CHESTER.—Avondale, 63.95; Coatesville, I'll try Bd., 5; East Whiteland, 3.90; Marple, 1.45. 74.30

CINCINNATI.—Avondale, 190.05, S.S., 50; Bethel, 10, Bd., 4.10; Cincinnati, 1st, 36, Lights for Darkness, 22; 2d, 130.44, Mem. Bd. 150, King's Messengers, 30, S.S., 15, S.C.E., 2.18; 3d., 20, S.S., 20; 5th, 25, S.S., 25; 6th, 10. King's Daughters, 20, Pearl Gatherers, 10; 7th, 69.60, S.S., 75; Bethany, 18.56; Central, 58.50; Clifton, 70, McAlpin Bd., 25; Mohawk, 27.22, Boys' Brigade, 4.33; Mt. Auburn, 174, S S., 60; North 50.73, Thomson Mem. Bd., 55, Willing Workers, 20; Poplar St., Shining Lights, 18.30, S.C.E., 4; Sabbath Day Soc., 70.55; Walnut Hills, 70.65, Humphrey Bd., 75, Peacemakers, 13, Fullerton Bd., 54, Acorn Bd. 4.25, S.S., 50; Westm'r, 20; Cleves and Berea, 14; College Hill, 44.25., Y.P.B., 5, Children's, 4.48, Primary Cl., Birthday, 8; Delhi, 9, Birthday Bd., 17.50, S.S.. 22.50; Glendale, 31.10, Earnest Workers, 20, Friends of Missions. 20; Harrison, 12.50; Hartwell, 10; Y.L.B., 14, S.C.E., 2.35; Lebanon, 68; Linwood, 20; Loveland, 25.88; Madeira, 3.31; Madisonville, 3.25, Y.L.B., 11.25; Mason, 3; Montgomery, 14.75; Morrow, 34.01; New Richmond, 24.41, Norwood, 25; Pleasant Ridge, 41.17; Reading and Lockland, 11; Springdale, 18; Westwood, 54.55, S.C.E., 10; Williamsburg, 5, Wyoming, 70, Y.L.B., 15, Little Women, 3; Misc., 25.40, 2,578.24

CLARION.—Academia, 8.53; Beechwood, 122.20, Busy Bees, 23.62; Bethesda, Electric Lights, 5; Brockwayville, 24.05; Brookville, 116, Y.L.B., 75, Rain or Shine Bd., 15.25; Callensburg, 10; Clarion, 110, Y.L.B., 40, Presbyterian Children, 22.51; Edenburg, 28.10, Mayflower Bd., 17.40; E. Brady, 35; Emlenton, 63, S.C.E., 1.50; Greenville, 34.25; Leatherwood 11; Licking, 25.93, Y.L.B., 10.68; Mt. Tabor, 8; New Bethlehem, Y.L.C., 27.47, Star Bd., 12.23; Oak Grove, 14, Earnest Workers, 6; Oil City, 2d., 55.15; Pisgah, 40, Legacy, Mrs. J. H. Moore, 200; Punxsutawney, 8.85, A. C. Good Bd., 29.13; Reynoldsville, 50; Tionesta. 62; Wilcox, 11.69, 1,323.54

DAYTON.—Dayton, Mem'l, Y.L.B., 54; Eaton, Golden Rule Bd., 13.55; Hamilton, 35.14, 122.99

ERIE.—Atlantic, 5; Bradford, 140, Busy Workers, 30; Belle Valley, 15, S.C.E., 3.30; Cambridge, 49.77, Y.L.B., 14; Cochranton, 12, Y.L.B., 5, Bd., 1.25; Conneautville, 20.25; Corry, 25.75; E. Greene, 5; Edinboro', 21; Erie, 1st., 125, Little Watchers, 5.53, S.S., 33.26; Chestnut St., 31.50, Y.L.S., 25; Central, 190; Park, 195, S.C.E., 10.30; Fairview, 20; Franklin. 200.33, Y.L.B., 80, Lily Bd., 25, Jewels, 10.63, Olive Br., 12, King's Soldiers, 1.04, S.S., 64.78, Fredonia, 7.35; Garland, 25; Georgetown, 8, S.S., 2.34, Girard, 42.47, S.C.E., 15; Gravel Run, Y.L.B., 7; Greenville, 246, Y.L.S., 25, E. Critchlow Bd., 6.69; Hadley, 15; Harbor Creek, 13.50; Harmonsburg, 5; Jamestown, 19, Grace Bd., 25; Kerr Hill, 50, S.C.E., 5; Meadville, 1st., 24.85, Y.L.S., 23.74, Bd., 2; Central, 46, Y.P.S., 10; Mercer, 1st, 19, S.S., 25, S.C.E., 12.49; Mercer, 2d., 80., Y.P.S., 50, Do-what-you-can Bd. 5; Milledgeville, 9; Mill Village, 13, S.C.E., 2; Mt. Pleasant, 25.50, Apple Blossoms, 30; New Lebanon, 8; North East, 215, Y.P.S., 45.02, Do-what-you-can Bd., 18, S.S., 27; Oil City, 1st., 99.92, Y.L.S., 10, S.S., 46, S.C.E., Jr., 10; Pittsfield, 5.15; Pleasantville, 31.75, Little Workers, 2.25, Fragment Bd., 1, Bartlett, Bd., 2.25, Little Helpers, 8, S.S., 8; Salem, 15; Sandy Lake, 27.60, Water Lily Bd., 7.54; Springfield, 16, Susie Cross Bd., 1; Sugar Creek, 26; Sunville, 15; Stoneboro' 17, Rosebud Bd, 6; Tidioute, 75, Y.L.S., 18.86, S.C.E., 6.14; Titusville, 615.29, Y.L.S.. 258.06, Alexander Bd., 40, Do-what-you-can Bd., 5, Little Helpers, 10, Inf. Cl., Mission Sch., 5.60, S.C.E., 40; Union City, 40.45; Utica, 10; Venango, 7; Warren, 300, Mrs. Henry, self-denial, 25, Y.L.S., 150; Waterford, 25; Waterloo, 12; Wattsburg, 9, S.C.E., 2.50, 4,595

LACKAWANNA.—Ashley, 51; Athens, 15.50, S.S. 5, Willing Workers, 3.58; Canton, 7; Carbondale, 50, Mite Gatherers, 12.15; Dunmore. 33.50; East Canton, 9.50; Elmhurst, S.C.E., 5; Great Bend. 30; Harmony, 30; Hawley, 8, Mountain Daisies, 9.45; Honesdale, 59.35, Mizpah, 12.50, Titus Bd., 10.20, Busy Bees, 15, In His Name, 7; Kingston, 82.35, S.C.E., 30, Paul Circle, 4.25; Lancliffe, 37.50, Bible Readers' Bd., 25, Greenwood Bd., 60, Livingstone, 42, Nassau, 59, Helping Hands, 16, Progressive, 11, Avoca, S.C.E. 9; Moosic S.C.E., 8; Monroeton, 12.50, De Heer Bd., 8.55, S. C. E., 4; Montrose, 82.10; New Milford, 11; Pittston, 1st, 56 96, Parke Bd., 84.50, Bethel Bd., 26, Lakawn., 19,51, Class No. 20, 14; Plymouth, 34.60; Scranton, 1st, 75, Juv. Soc., 150, Seek & Save Bd., 17, Lowrie Bd.. 17; 2d, 384.36, Boys' Bd., 50; Green Ridge av. 130.41; Providence, 20; Washburn St., 40.83, S.C.E., 5, Kefr. Shima Bd., 37.15; Shickshinny, 38.45, S.C.E., 42.39, Annie Morton Bd. 25, Colaborers, 9.60, S.S. 21.81. Stella, 33.50, Bd., 34; Stevensville, 11, Youth's Bd., 3; Susquehanna, 14; Towanda, 95. Overton Bd., 32.50, Stewart Bd., 12.50; Troy, 32, Birthday Bd., 26.25; Tunkhannock, 26.60; W. Pittston, 70.18, Y.P.B., 10.50, Willing Workers, 10, D. Livingstone Bd., 10; Wilkesbarre 1st, 200, Mrs. Loop's Bd., 10, Y.L.B., 90, Y.P.B. 35; Memorial, 130, Whatsoever Bd., 46.50, Mem'l Bd., 12, Mem'l Circle, 7; Westminster, Bd., 24; Wyalusing 1st. 16; 2d, 29.50; Wyoming, 54. 3,250.58

LEHIGH.—Mauch Chunk, S.S.. 25.

MAHONING.—Alliance, 25; Canfield. 25; Canton, 110.21, Y.P.S., 25; Champion, 7.95; Clarkson, 1.40; Coitsville, 10; Ellsworth, 13, S.S. 5; Hubbard. 14; Leetonia, 18.29; Middle Sandy, 6.50; Massillon, 32, Y.L.B., 5; New Lisbon, 152.35, Gleaners, 19; Niles, 5.50; North Benton, 16, Y.L.B. 20; North Jackson. 24; Poland, 26.79, Y.L.B., 25, Children's Bd., 4; Salem, 30.68, Amaranth Bd., 6, Boys' Brigade, 1.50; Vienna, 7.25; Warren, 62.32, Kings' Daughters, 15; Youngstown, 119.14, Y.L.B.. 54.22, S.S. 81.20, S.C.E., 5. 973.30

MARION.—Ashley, 9.15; Berlin, 12.40; Brown, 12.76; Cardington, 7.75; Chesterville, 8. Little Gleaners, 2; Delaware, 154, Y.P.B. 25, Gleaners, 60; Delhi, 9; Iberia, 11.50; Jerome, 22.11; Liberty. 25; Marion, 98.35, Landes Bd., 30.45, S.C.E., 7.70; Marysville, 90, Boys' Bd., 50 cts.; Milford Centre, 16, Mary Coe McDowell Bd., 14; Mt. Gilead, 31.09, S.C.E., 2.14; Ostrander, 24; Pisgah, 12; Radnor & Thompson, 8; Richwood, 8; Trenton, 34.26; West Berlin, 12, Youthful Warriors, 7; York, 4. 758.16

MORRIS & ORANGE.—Boonton, Y.L.B., 19.53; Chatham. 55, Willing Workers, 29, S.S., 60; E. Orange, 1st, 125, Y.L.B., 50, Willing Workers, 50, S.S., 50; German Valley. 45, Y.L.B., 25, Willing Workers, 10; Hanover, 75; Madison, 125, Y.L.B., 106.44, Bd., 13.09; Mendham. 1st. 43.50, Ready Workers, 6.50, S.S., 10; Mt. Olive, Willing Workers, 23; New Providence, 40.50, S.S., 42; New Vernon, Bd., 57.50; Orange 1st. 250, Y.L S., 35; Orange, Central, 211.90; Orange, Brick. 211.35, Y.L.B., 13.50, Heart & Hand Bd., 42, S.S., 15; Orange, Hillside, 149.62; Rockaway, 30.50; Schooley's Mountain, 27.20, Light Bearers, 6, S.S. 4. South Orange, Trinity, 50; Summit, 72, Y.L.B., 7.25; Whippany, 8.24; Wyoming, 25, S.S., 16; Mrs. J. B. Beaumont, 5. 2,240.62

PITTSBURG AND ALLEGHENY COM.—Allegheny, 1st, 296, Y.L.B., 50, Gleaners, 11, E.E. Swift Bd., 12; Central, 120; Mt. Clure Ave., 67, Gleaners, 10; North (self-denial, 50), 164.33, Hodge Bd., 110.72, King's Daughters (self-denial, 15), 40, Little Workers, 6, Light Bearers, 4.75; Providence, 25; Amity, Children's Bd., 5, S.C.E., 5 50; Avalon, 12; Bakerstown, 25; Beaver, 36; Bellevue, 68.92, Whatsoever Bd., 21, Boys' Brigade, 3; Bethany, 59; Bridgewater, 60; Camnonsburg, 1st, 50, S.C.E., 16, Mayflowers, 50; Central, 45 50; Chartiers, 70; Concord. Busy Gleaners, 10; Coraopolis, aux. and Bds., 83.26. Harvy M'Cabe Bd., 4.67, Dorcas Links, 8.67, Mr. and Mrs. W. C. Neeley, 30; Crafton-31.67; Emsworth. 42.35, Little Branches, 25; Evans City, 19.20; Forest Grove, 32.50; Freedom, 1, Children's Bd., 4; Glade Run, 3.35; Glenshaw, 5.09, Hannah Shaw Bd., 11. Messengers, 19, Cadets, 4.12; Hazlewood, 25; Hiland, 30; Hoboken, 9, Miss'y Chips, 14; Homestead, 29.70, Ministering Children. 4.30, Industry, 6; Ingram, 37, S.C.E., 5; Leetsdale, 30; McKee's Rocks. 6.25; Mansfield, S.S., 10; Millvale, 27; Monongahela City. 90.25; Mt. Pisgah, 72; Mt. Washington, 12.89; Oakdale, 30.50, Earnest Workers, 55, Willing Workers, 10; Oakmont, 32.55; Pine Creek, 10; Pittsburg, 1st. 459.50; 2d, 150, Adelaide Howard Bd, 110, In Mem. Miss J. C. Paulson, 25, in mem. Mrs. J. R. McFarlane, 25; 3d, 320; 4th, 63.62, S.S., 21.56, S.C.E., 30; 6th, 150, S.S., 65; Bellefield (self-denial 69 50), 334.70, in mem., Mrs. Comingo, 50, Busy Bees, 24. King's Volunteers, 10, Golden Links, 37.65; Central, 30.18, Chalfant Bd., 20.03; Covenant, 52.50; E. Liberty, 61, aux. & Bds., 238.61, Boys' Brigade, 33. Gospel Bells, 56, King's Messengers, 25; Edgewood Park, 140.47; 43d St., 86, Ezri Bd.. 25; Highland, 11.62, Kumler Bd., 170; Homewood, 14.52, Jewels, 9.21; Lawrenceville, 75, McConnell Bd., 43, Linn Bd., 70.87; Park Ave., 43 46, Gleaners, 71.50, Pansy Bd., 18.50; Pt. Breeze, 88.25, Arbuthnot Bd., 50, Wooldridge Bd., 50, Benham Bd., 15.70, Y.L. Sewing Circle, 5. Workers, 14.71; Shadyside, 700.40, Busy Bees, 40, Nassau Fem. Col., 54.61; South Side, 50, Armor Bearers, 2, Sunbeams, 10, Mary Farrand Bd., 25. Penny Gleaners, 1, Mattie Robinson Bd., 3, S.C.E., 13; Raccoon, 97, Candor Bd.. 6; Rochester. McCauley Bd., 4.50; Sewickley, 44.21, Y.L.B., 56. Boys' Bd., 16.49; Sharon, 30; Sharpsburg, 53.36, Whulul Circle, 3.65, Y.L.B., 30, Little Helpers, 10; Swissvale, 114, Fisher Bd., 40, S.S., 40; Tarentum. 17.60, Kate Fleeson Bd., 5.35, S.C.E., 10; Wilkinsburg, 148.94,

Moore Bd., 25, E.P. Dunlap Bd., 30, Mrs. Davidson's, 11.10, Earnest Workers, 38.30; Cash, 25, "A believer in missions," 100, cash, 10, 7,592.71

PORTSMOUTH.—Eckmansville, 16.75, Children's Bd., 3.54; Hanging Rock, 11.25; Ironton, 11.91, Olive Branches, 9.40, Olive Twigs, 1.25, S.S., 2 09; Jackson, 7.75, Y.L.B., 5.50, S.C.E., 7.54; Johnston, 13.10; Manchester, 11.93, Harbor Lights, 2.05; Mt. Leigh, 7; Portsmouth, 1st (self-denial, 4), 42.95, Y.L.B., 78.75; Portsmouth, 2d, Seed Sowers, 9.25, Busy Bees, 5; Red Oak, 11.50; Ripley, 29 29, Gleaners, 16; West Union, 5, Earnest Workers, 5, 313.80

REDSTONE.—Belle Vernon, 64.25, Happy Bd., 8.15; Brownsville, 53.55; Connellsville, 315.80, Y.L.C., 105.44, Johnston Bd., 3.40, Helping one-another Bd, 5.50; Dunbar, 83.05, Loring Bd., 39.25, Loring Circle, 12; Dunlap's Creek, 19.25, Little Helpers, 1.25; Fairchance, 36, Y.P.B., 30; Laurel Hill, 31.50; Little Redstone, 14.75, Bd., 10; Long Run, 26.04; McKeesport, 345.60, Junior Circle, 40, Infant Sch., 25.55; Mt. Pleasant, 202.50, Juv. Bd., 27, Y.P.C., 50; Mt. Pleasant, Reunion, 50.79, Juvenile Bd., 1.75; Mt. Vernon, 20; New Providence, 18.90, Ready Workers, 1.60; New Salem, 19; Pleasant Unity, 17, Trusting Bd., 6; Rehoboth, 23.90, Willing Workers, 6.42, Webster, S.C.E., 10; Round Hill, 34; Scottdale, 16; Sewickley, 8.50; Tent, 9; Uniontown, 45, Bd., 29; West Newton, 13.35, 1,880.04

ST. CLAIRSVILLE.—Bannock, 13.10; Barnesville, 30.40, Sowers in Hope, 25.65; Bealesville, Y.L.B. 5 50; Bellaire, 1st, 60, Chalfant Bd., 16, Buds of Promise, 14.97; 2d, 35.35, Loring Bd., 8.35; Bethel, 12; Buffalo, 15.02, Annie G. Dale Bd., 25 53, S.S. 37.98; Cadiz, 248, Earnest Workers, 65, Heart and Hand Bd., 13.56, S.C.E., 20; Caldwell, 16.25; Cambridge, 52.68; Crab-apple, 30.35, Gleaners, 17.26; Farmington, 12; Freeport, 17.70; Kirkwood, 40, Azalea Bd., 33.40, C.C. Hays Bd., 20.11; Lore City, 12, Y.L.B. 3.50, Children's B., 7.65; Martin's Ferry, 126.60, Lilies of the Valley, 56.60, Chalfant Bd., 21.07; Morristown, 13.75, Ruthian Bd., 6.50; Mt. Pleasant, 65.10, King's Messengers, 35, Gleaners, 20; New Athens, 26, Y.L.B., 12.12; New Castle, 3.53; Nottingham, Hyacinth Bd., 10.85; Olive, 6.50; Pleasant Valley, 22.50, Hays Bd., 21.50; Powhatan, Busy Bees, 3, S.C.E., 5; Rock Hill, 5; St. Clairsville, 26.84, Coral Gatherers, 18.21; Scotch Ridge, 19; Senecaville, 14, Mary L. Bracken Bd., 8; Short Creek, 7, Links & Strands, 13.15; Washington, 47.85, Wayside Gleaners, 17.53; West Brooklyn, 5.75; Woolsfield, 4.57, 1,551.80

SHENANGO.—Beaver Falls, 57.78, Willing Workers, 12.50, Y.L.S., 10, S.S. 8.66; Centre, 16.55; Enon, 8.75; Hopewell, Circle, 25; Leesburg, 10, Children's Bd., 3.50; Moravia, 7.65; Mt. Pleasant, 60, Willing Workers, 14; Neshannock, 80.61, Y.P.S., 25, Children's Bd., 15.50; New Brighton, 50, Selma Bd., 6.35; New Castle, 1st, 44.46, Helena Bd., 10, S.C.E. 32; 2d, 14.50, Y.L.B., 40.75; Petersburg, 21; Pulaski, 21.20, Bd., 7.08; Rich Hill, 18.60, Y.P.B., 4.50, Little Children's Pd. 10.50; Sharpville, 14; Slippery Rock, Y.L.C., 19.26; Unity, 43, Willing Workers, 11; Wampum, 10; Westfield, 61.25, Bd., 9.50; W. Middlesex, Bd., 7; Pres. Soc. 7, 818.45

SOUTHERN VIRGINIA.—Big Oak, 2; Danville, Holbrook St. 2; Mt. Zion, 75 cts, Stuart Bd., 75 cts, Pres Soc., 2., 7.50

STEUBENVILLE.—Bethel, 5, S.C.E., 7; Brilliant, 30, Rays of Light, 7.84; Buchanan, 18, Corbett Bd., 6, S.C.E., 1; Corinth, 26; Cross Creek, 9, S.S. 16; Dennison, 30.20, Willing Hands, 22; E. Liverpool, 150, Cheerful Workers, 25, Buds of Promise, 30, S.C.E., 25; E. Liverpool, 2d, 10; E. Springfield, 12.05, Light Bearers, 25 cts.; Harlem, 7.30; Hopedale, 25, Y.L.B., 20; Kilgore, 8; Linton, 16.75; Long's Run, 27.80, S.C.E., 30; Monroeville, 23, Brigade, 6.50; New Cumberland, 4.50; Oak Ridge, 20; Potter Chapel, 23 40; Richmond, 3.30; Ridge, 8, Oasis Bd., 7; Salineville, 40; Scio, 22.75, Bd., 3.57; Steubenville, 1st, 40, Y.L.B., 88, Busy Bees, 26; 2d Ch. (self-denial 61 cts.), 54.36, Y.L.B., 15.50, Idaho Bd., 42, King's Servants 39, Cadets, 27.30, Little Light-Bearers, 3.25; 3d Ch, 20, What soever Bd., 14.25, S.C.E., 10; Still Fork, 7.20; Toronto, 17, Light-Bearers, 3; Two Ridges, 14.50; Uhricksville, 27; Waynesburg, 5; Wellsville, (self-denial, 41), 130.46, Morning Stars, 18; Yellow Creek, 49.30, S.C.E., 18, 1,396.33

WASHINGTON.—Allen Grove, 7.40; Bethlehem, 13.50; Burgettstown, 121.96, Golden Chain Bd., 35.85, Ten per cent. Bd., 11.35, Y.L.B., 7.22, S.S., 17.11; Claysville, 131.37, Aftermath Circle, 25; Cove, 11.65, Graham Bd., 8; Cross Creek, 18, Loring Bd., 22; Cross Roads, 20; E. Buffalo, 67; Forks of Wheeling, 72.25, Excelsior Bd., 20, Bessie Shaw Bd., 20; Frankfort, 12.15; Hookstown, 16.60, Miss'y Chips, 27; Lower Buffalo, 50; Lower Ten Mile, 25; Moundsville, 11; Mt. Olivet, 1; Mt. Prospect, 63; New Cumberland, 123.25, Grier Circle, 22, Myrtle Bd., 30; Pigeon Creek, 30, Y.L.B., 50; Three Springs, 10; Unity, 8.64; Upper Buffalo, 20, M. Shaw Bd., 15, China Bd., 16.05, McMillan Bd., 3.66; Upper Ten Mile, 24.20, Busy Bee Bd., 40; Washington, 1st, 118.66, Cornes Bd., 25, Brownson S.C.E. Jr., 31. 2, Standard Bearers, 37.35, Phi Sigma, 8.50; 2d Ch., 95.66, Non Nobis Bd., 69.30, Pansy Bd., 20.52, Gleaners (Boys), 3.35, Gleaners (Girls), 29; Wash'n. Fem. Sem., 50, Miss Thompson's cl 30; Waynesburg, 40, King's Helpers, 10, S.S., 32.50, S.C.E., 7.87; Wellsburg, 45.90, Y.P.B., 30.36, Little Seeds, 12; W. Alexander, Loring Circle, 40, Hold the Fort Bd., 28, A friend, 25; W. Liberty, 43. Cunningham Bd., 18; W. Union, 17, V.P.B., 10, Willing Workers, 3; Wheeling, 1st. 133.17, Sydney Ott Bd., 32.20, Cherith Bd., 79.95, Boys' Club, 25, Bessie Vance, 50, S.S. 10, Cunningham Bd., 10; 2d Ch, 81.15, Carleton Circle, 64.75; 3d Ch., 15, Lyle Bd., 14.25, Reading Circle, 13; Beech Glen, 22, 2,659.57

WELLSBORO.—Antrim, 5.82; Beecher's Island, 5, Katrine Bd., 2.20; Coudersport, 5.25, 18.27

WEST JERSEY.—Absecon, 9.50; Atlantic City, 30.20; Blackwood, Bd. of Hope, 50; Brainard, Willing Workers, 4 50; Bridgeton, 1st, 39.26, Golden Circle, 27, Class of Chinaman, 16, Inf. cl., 10; 2d Ch., 98.68, Mizpah Bd., 5.70, H. H. Beadle Bd., 14; West ch. 133, Little Units, 34; Camden, 1st., 73.03; Camden, 2d, Old Chapel Bd., 30; Cape May, 23; Cedarville, 2 chs., 19, Willing Helpers, 2; Clayton, 29; Deerfield, 50, Elfie Bd., 25; Greenwich, 100, Willing Workers, 19.50, Company Ready, 12.81; Hammonton, 12.50; Merchantville, 27.49; Millville, 24; Pittsgrove, 28, Y.L.B., 20, Golden Links, 35; Salem, 88, Young Gleaners, 40; Vineland, 42.36; Wenonah, Y.L.S. 43.35, Forget-me-not Bd., 65; Woodbury, 4, Y.P.B., 19.75; Woodstown, 20, 1,314.63

WESTMINSTER.—Cedar Grove, 6.15; Centre, 50; Chanceford, 35; Chestnut Level, 30.72; Columbia, 80, S.C.E., self-denial, 18.50, S.S., 25; Lancaster, 20, Y.L.B., 25, Bearers of Light, 35; Leacock, 30, Lucy Leaman Bd., 15; Little Britain, 25; Marietta, 37.50; New Harmony, 35; Pequea, 36.36; Pine Grove, 40; Slate Ridge, 15; Slateville, 37.85, Bd., 15; Stewartstown, 69; Union, 45.75, S C.E., 5.40; York, 1st., 220; York Calvary, Little Light Bearers, 5.50, 957.73

WOOSTER.—Apple Creek, 12.50, Y.P.B., 15, Light Bearers, 6.50; Ashland, 28.87, Children's Bd., 10.50; Bellville, 9; Bethel, 3.50; Canal Fulton, 14; Chester, 7; Clear Fork, 12; Congress, 20; Creston, 12, Gleaners, 5.40; Dalton, 6; Doylestown, 7.50, S.C.E., 3.40, Children's Bd., 75 cts.; Fredericksburg, 36.12; Hayesville, 36, Busy Bees, 4.10; Hopewell, 20, Holcomb Bd., 5, Children of the King, 15; Jackson, 23.15; Lexington, 25; Loudonville, 35.30, Clara Groves Bd., 3; Mansfield, 63.13, Y.P.B, 30; Millersburg, 34.35; Nashville, 20; Orange, 9, King's Daughters, 20; Orrville, 19; Perrysville, 25, Golden Links, 24; Plymouth, 7.50, Mayflowers, 5, V.P.B., 2; Savannah, 25, Y.L.B., 15, Pearl Seekers, 10; Shelby, 18, S.C.E., 2; Shreve, 19, King's Daughters, 12; Wayne, 13.71; W. Salem, 12.50; Wooster, 1st, 48, Y.L.B. (self denial, 9.76), 46.39, Yonng Girls, 16, Chi Alpha, 5; Wooster, Westm'r, 208.15, Young Woman's Bd., 81.75, Coan Bd., 38.20, China, Boys, 10, Myers Mem'l, 15, Banyan Seeds, 6, Acorn Bd., 5.30, 1,242.47

ZANESVILLE.—Brownsville, 7.35; Chandlersvllle, 17.75; Clark, 20; Coshocton, 27.50, Cary Bd., 3.87, Happy Helpers, 4.33; Dresden, 16; Duncan's Falls, 9.75, Ada Gault Bd. 1.25, S.S., 75 cts.; Fredericktown, 20, Y.P.S., 25; Granville, 56.88, King's Builders, 8.31, Y.L.C., 20, Earning Givers, 14.40; Granville, Fem. Sem., 30; High Hill, 12.50; Jefferson, 7; Keene 27; Jersey, 25; Madison, 20; Martinsburg, 14.50, Y.L.B., 6.25; Mt. Pleasant, 5.40; Mt. Vernon, 35.55, Mary Jones Bd., 5, S.C.E., 10; Mt. Zion, 21.27; Newark, 1st, 21.60; 2d, 133, Harriet Prout Mem., 36; New Concord, 12, Westm'r League, 8; Norwich, 22.10; Pataskala, 5.40, S.C.E., 4.70; Utica, 10.25, Y.L.B., 2, Golden Circle, 1.50; Warsaw, 6; W. Carlisle, 13; Zanesville, 1st., 27, Y.L.B., 15, May Flowers and Little Lights, 3.50; Putnam, 25.96, S.S., 25, Inf. sch., 5; Zanesville, 2d, 83.69, Our Mite Box, 2.74, Y.L.B., 10, Golden Rule Bd., No. 2, 11.16, 957.21

MISCELLANEOUS.—Beverly, N. J., Mrs. G. W. Eddy, self-denial, 10; Hazleton, Pa., Miss Edith Pardee, self denial 10; Germantown, Pa., Miss Hannah More Johnson, Thank off., 5; Lancaster, Pa., A friend, 100; Phil, a young lady, self-denial, 2.50; F., self-denial, 10; friends, self-denial, 10; Edward A. Bowen, self-denial, 1; M. 2; Sale of dolls made by Nez Percé Women, 11; Col. by Mrs. W. E. Knox, 69.68; Interest on investment, 56.84, 288,02

Total for April, 1893, $71,156.54

Total for year ending April 20, 1893. $150,650.75

RECEIPTS FROM MAY 1, 1893.

CLARION.—Sligo, $10.00
CLEVELAND.—Cleveland, Madison Av. S.S., 3.53
ERIE.—Collection at Annual Assembly, 145.89
HOLSTON.—Pres. Soc., self-denial, 4.00
KNOX.—Madison, 2d, 1.00
LEHIGH.—Reading, 1st, self-denial, 21.25
MONMOUTH.—Riverton, Calvary, S.S., 15.00
PHILADELPHIA.—North 10th St., 6.00
PITTSBURG & ALLEG. COM.—Lebanon, S.S., 25.00
ST. CLAIRSVILLE.—Concord, 70.75
MISCELLANEOUS.—Brookville, Pa., anon., self-denial, 1; New Brunswick, N. J. Nathan, Clarence, and Harris Benedict, 2; Phili, Mrs. India Kelley, th. off., 30; cash, 10 cts.; Tabriz, Persia, Children's Bd., 10; Warminster, Pa., Edlitam, self-denial, 1; col. by Mrs. W. E. Knox, 33.17; Interest on investments, 242.90, 320.17

Total for May, 1893, $622.59

MRS. JULIA M. FISHBURN, *Treas.*
June 1, 1893. 1334 Chestnut St., Phila.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to April 20, 1893.

ABERDEEN.—Aberdeen, 25. Y.L.S., 12.50, Hope Band, 20; Britton, 13.90. C.E., 3.80; Groton, 22.13, Cheerful Workers, 10; Leole. C.E., 3.61, 110.94

ALTON.—Alton, 25.25, S.S., 20; Carlinville, 40.40; Carrollton, 64.40, Band, 5.15; Collinsville, 10.26; Greenfield, 12.50; Greenville, 14; Hillsboro, 36, Band, 24; Jerseyville, 35.25; Plainview. 5; Sparta, 31.20, S.S., 12.50; Trenton, 17.50; Upper Alton, 6.65; Virden. 32; Raymond, 17.39; Reno, Bethel Ch. 15.14; Walnut Grove, 20 (less Pbyl. ex. 13 14), 431.45

BELLEFONTAINE.—Belle Centre, 15; Bellefontaine. 97 85; Buck Creek, 16; Bucyrus, 25; Crestline. 15 55; De Graff, 3; Forest, 8.35; Galion. 21.95, Band, 8.41; Kenton. 43 57, Passover off, 21.50, S.S., Birthday off., 11.10, Band, 16.85; Marseilles, 2.30; Rushsylvania, 5; Spring Hills, 15; Tiro, 5.15; Upper Sandusky, 9.25; Urbana, 100, Band, 50 cts.; West Liberty, 19 20, Band, 5.77, C.E., 2.75. 469.05

BLACK HILLS.—Rapid City, 12.80; Hill City, 2; Sturgis. 3.50, Pr. off., 5; Whitewood, 2, 25 30

BLOOMINGTON —Bement, Sunbeams, 22 56; Bloomington, 1st, 57, C.E., 12 50; Champaign, 62.95, C.E., 5, Avery Band, 14; Clinton, 106.64, Willing Workers, 7, C.E., 5; Danville, C.E. 5; Farmer City, 6.75; Gibson, 82.64, C.E., 5; Gilman, 26, C.E., 1.70; Heyworth, 22, Willing Workers, 20.50, C.E., 5; Hoopeston, 16.50; Minonk, Passover off., 5; Normal, Y.L.S., 8, C.E., 5, Ch. Workers, 4; Onarga, 3.63, C.E., 6.13; Paxton, 4.77; Philo., 10, C.E., 5; Pontiac, 11, Columbian off., 5, C.E., 15, Jr., C.E., 5; Prairie View, 9; Rossville, 3.50; Rankin, 12.30, Boys' Brigade, 2.50; Selma, C.E., 2.84; Towanda, 12.60; Urbana, 15; Watseka, 26; Wenona, 5.50, 660.51

BOULDER.—Berthoud, 17.32; Boulder, 36 98, Girls' Band, 12; Cheyenne, 13.50; Ft. Collins, 34, C.E., 7.50; Ft. Morgan, 20, Band, Th. off, 6.08; Greeley, 19.13; Longmont, 30; Timnath, 4.73, 201.24

CAIRO.—Anna, 28; Cairo, S.S.M.B., 40; Carbondale, 35; Carmi, 23.35, Th off., 16.29, C E, 2.36; Du Quoin, Y.L.S., 3.60; Fairfield. 7.50; Flora, 7.55; Golconda, 9, Willing Workers, 3 75; Metropolis, 4, Happy Workers, 1.50; Mt. Carmel, 12; Nashville, 10.16; Olney, 24; Murphysboro, 4.40, 231.46

CEDAR RAPIDS.—Anamosa, 5.30. Th. off., 2; Blairstown, 37 97, C.E., 11.06, Jr. C.E., 3, Y.L.B., 8.05; Cedar Rapids, 1st, 166.10, Holmes' Band, 55.59; 2d., 55, King's Children, 18; 3d Ch., 10; Centre Junction, 7.11, Rose Bd., 2.17; Clarence, 10; Clinton. 166.50, S.S. Morning Glory Band, 6.35; Garrison, 13; Linn Grove, 10, Aurora Borealis Band, 10; Lyons, 6; Marion, 13.24; Mechanicsville, 10, S.S, 11; Mt. Vernon, Mrs. Agnes Vogler, 25; Onslow, 5; Springville. 7.50; Scotch Grove, 5; Vinton, 55.61, S.S. 25; Wyoming, 22.73, C.E., 15. S.S., 5.92, 804.20

CENTRAL DAKOTA.—Artesian, 4.50; Blunt, Miss Smith, 5; Brookings, 13.53. Good Will Band, 198. Flandreau, 12; Huron. 15.85, C E., 29, Oliver Band, 4.32, S.S., 34.44; Manchester, 1.25, Band, 4.12; Madison, 12.05, C.E., 1.80, Pearl Seekers, 2.50, S.S., 2.50, Prairie Gleaners, 7.50; Miller, 4.90; Pierre, 13, C.E., 7; Volga, 5; White, 7.50; Wolsey, 6.50, 196.24

CHICAGO.—Austin, Mary Holmes Society, 8.45; Chicago, 1st, 28.50; 2d, 77.75; 3d, 600; 4th, 292.19, Y.W.S., 16.70, Do Tell Society, 10.40, Christ Chapel Sewing-School, 25; 5th, 45.30, C.E., 15; 6th, 69.35, C.E., 20, Y.L.S., 95.40; 41st St. Ch., 45, S.S.M.S., 10.55; Belden Av. Ch., C.E., 3.65; Ch. of the Covenant, 14.68; Central Park Ch., 4.50; Fullerton Av. Ch., C.E., 63; Jefferson Park Ch., 51.75; Lake View Ch., 58.75; La Grange, 4, C.E., 25; Kankakee, 45; Englewood, Miss Ada Harwood, 40; 1st. Ch., 57; Evanston, 300; Coal City, New Hope Ch., 46.64; Highland Park, 53.55; Homewood, 9; Hyde Park, Y.P.S., 13.25, C. E., 14.38; Joliet, Central Ch., 93.87; Waukegan, 91.25; Lake Forest, Y.P.S., 17.08, Steady Streams, 54.75; Maywood, 4.25; Normal Park, 32.76; River Forest, 26.63, S.S., 11.60; Riverside, 4.20, 2,500.13

CHIPPEWA. —Eau Claire, 12.50; Chippewa Falls, 7; Hudson, 35.24, Willing Workers, 13.84; East Superior, 17; West Superior. 3, 88.58

COUNCIL BLUFFS.—Atlantic, 7.15; Afton, 9.80; Audubon, 20; Avoca, 12; Bedford, 36; Clarinda, 10.49, Pilgrim Band, 8.07; Corning, 12, S.S., 5; Council Bluffs. 24 75; 2d, 2; Creston. 10; Emerson, 9, C.E., 1.20; Essex, 15; Gravity, 5; Griswold, 20, S.S., 2; Greenfield, 10.80, C.E., 1.73; Lenox, 9.60; Logan. 10.50; Malvern, 13, 'S.S., 12.70; Menlo, 11.80; Missouri Valley, 16.52; Neola. 3; Red Oak, 16; Sidney, 5.10; Shelby, 7.70; Shenandoah, 15.27, S.S., 10.50; Walnut, 2.50; Woodbine, 23.68; Presbyterial offering, 4.07, 383.93

CRAWFORDSVILLE.—Attica, 21.30, King's Sons and Daughters, 17.50; Bethany, 34; Bethel. 7, Mrs. James Mount, 3; Clinton, 7.40, Willing Workers, 6.50; Crawfordsville, 1st, Willing Workers. 12.50, Girls' Society, 30; Central Ch., 87. Bible School, 5, Y.L.S., 5; Dana, 7.50; Dayton, 25, S.S., 80; Delphi, 111.25, S.S., 5.77; Frankfort. 52.60, Simpson Band, 40; Hopewell, 5; Judson, 18.34; Kirklin, 3; Ladoga, 2; Lafayette, 1st, 8, C.E., 29; 2d, 41.26, C.E., 25; Lebanon, 8, Boys' Band, 4; Lexington North, 15; Lexington South, 5, C.E., 3; Oxford, 8.10; Newtown, 5; Rockfield, 5.29; Rockville, 62.40, S.S., 17.22, C.E., 3.38; Romney, 25; Spring Grove, 22.90; Sugar Creek, 7.50; Thorntown, Brier Band, 10. C.E., 4.60; Veedersburgh, 3.60; Waveland, 21.25, Mispah Band, 15; Williamsport, 19.87, 956 03

DENVER.—Akron, C.E., 2.41; Brighton, 5.50; Central City, C.E., 10; Denver, Westminster Ch., 7.40, W.M.S., 40.61. C.E., 12.70; Capitol Av. Ch., 35, C.E., 69.10; Central Ch., 5, W.M.S., 129.57, Th. off., 195.10, Y.L.B., 50, S.S., 100, C.E., 127 70. Judson Society. 69.78, Self-denial, 9.40; Highland Park Ch., 11, C.E. 2.50; 1st Av. Ch., 18, C.E., 14.60; 23d Av. Ch., 38.70, C.E., 48 79, Silver Cross, 20, Midway Club, 9, Willing Workers. 14.61, Helping Hands, 9; North Denver, 29.36, C.E., 16; Hyde Park, 1.60; Idaho Springs, 24.75, E. M. Wiley, 25, Band, 10; Georgetown, 7.65; Littleton, 14.18. Band, 2.91; Otis, 5.40; Miscel., 30 cts., 1,192.62

DES MOINES.—Adel, 10; Albia, 2; Allerton. 6; Chariton. 10; Dallas Center, 14, Y.P.M.B., 4.85; Des Moines, Central Ch., 70, S.S., 37.72, Christmas off., 9 68; 6th, 8.19; Clifton Heights Ch., 7.27; Mr. and Mrs. G. W. Williams, 5.50; Westminster Ch., 4.25; Highland Park Ch., 5; Dexter, Th. off., 9, Girls' Band, 2.50; E. Des Moines, 1st, 32.50, S.S., 39.17; Garden Grove, 5; Grimes, 7.75; Humeston, 4.75; Indianola, 6.25; Knoxville, 11. C.E., 17.62; Leighton, 4.70; Leon, 15.05; New Sharon, 4.85, Rose of Sharon Band, 3.56; Newton, 7.26; Osceola, 4; Oskaloosa, 25; Panora, 5; Perry, 7.37; Russell, 8.75, C.E., 15; Winterset, 13.40, Th. off., 27.14. 471.08

DETROIT.—Ann Arbor, 91.07, S.S., 25.52, Y.L.S.. 16.65; Birmingham, 40, Ready Helpers, 11; Brighton, 10; Dearborn, Mrs. Noble and daughter, 3; Detroit, 1st, 285, Richardson Band, 25, Bethany Ch., 8.77, C.E., 3.75, Jr. C.E., 1; 2d Av. Ch., 22; Forest Av. Ch., 58.85. C.E.. 13 30, S.S., 20; Baker St. Ch., 23.10; Calvary Ch. Foreign Information Guild, 60. Cheerful Givers, 25; Central Ch. S.S., 20; Covenant Ch., 15, Cheerful Laborers, 6; Fort St. Ch., 703.04, Rhea Band, 106.77, S.S., 160, Opportunity Circle, 75, Y.L.C., 10; Jefferson Ave. Ch., 33.61, Th. off., 25; Memorial Ch., 37.93, Cheerful Laborers. 34.06, Y.L.S., 14.86; Thompson Ch., 1, Mr. and Mrs. Burr. 30; Trumbull Av. Ch., 42.50, Opportunity Circle, 1; Westminster Ch., 95.61, Y.L.S. 30; Holly, 21.15, Y.L.S., 5; Howell, 34.50; Inkster, E. Nankin Ch. Band, 20; Marine City, 7. Band, 2, S.S., 4.50; Milford, 122.60, Y.L.S., 79, Milford Wide Awake, 2.52, Will Whipple Ministering League, 16; Mt. Clemens, 41.50; Northville, 25.40; Pontiac, 33.98, Pr. off., 27.88, Y.L.S.. 19.50. S.D. Circle, 36.72; S. Lyon, 62.09, Band, 32.50; Stony Creek, Y.P.B., 31; Southfield. 11.50; White Lake. 10; Ypsilanti, 183.90, Y.P.M., 74, C.E., 26, Little Gleaners. 30; Presbyterial thank offering, 300.05, 3,444.68

DUBUQUE.—Dubuque, 2d., Ch., 23.98, C.E., 10.50, Y.L.S., 10; Coggon, 3.40, Busy Bees, 5.82; Hopkinton. 12, Passover off., 1.52, Y.L.S., 3.40, C.E., 11.76. Gleaners, 2.50, Jr., Gleaners, 2.67; Independence, 68.04, Golden Hour Circle, 10; Manchester, 3.88; Pine Creek, 4.85; French Creek, Mt. Hope Ch., 2.50, S.S., 2.66; Lime Springs, 6.15; Lansing. 22.50; West Union, 1.57, 209.70

DULUTH.—Duluth, 1st, 123.64; 2d, 39; Hinckley, 1; West Duluth. Westminster Ch., 12.92; Lakeside, Irwin Society. 9. Lower Lights, 14.50; Sandstone, Band, 2; Two Harbors, 8.30; Willow River, 10, Band and C.E., 9.25, 229.61

FT. WAYNE.—Auburn, 17.80; Elkhart, 25; Ft. Wayne, 2d. Y.L.B., 10; Goshen, 1.50, Y.L.S., 37.68; Kendallville, S.S., 2; Lima, 10, 103.98

FLINT.—Corunna, 5, F.O.T.H. Band, 3; Fenton. 12.75; Flushing, 14.09; Flint, 21 75; Linden. 4.06; Lapeer, 34, S S., 6; Morrice, 8; Vassar, 18, 126.65

FREEPORT.—Belvidere, 3.58; Argyle, Willow Creek Ch., 50; Elizabeth. 5; Galena, 1st, 10, Mission Circle, 9.90; South Ch., 35, Y.L.S., 21.50; Guilford, S.S., Gleaners, 13.25; Harvard, 5.36; Linn and Hebron. 20; Marengo, 42.98, C.E., 10; Polo. 6.20; Oregon, 2.68; Ridgefield, Willing Workers, 18.80; Rockford, 1st, 75, C.E., 5; Westminster Ch. Passover off., 30.50, Y.P.S., 9.35, Earnest Workers, 5.20; Winnebago, 5.50; Warren, 6.40; Woodstock, 12; Presbyterial off., 25, 428.20

GUNNISON.—Delta, C.E., 3; Leadville, 40.40, 43.40

HASTINGS.—Edgar. 18.10; Hansen, 8.33; Hastings, 10; Holdrege, 7 50; Nelson. 1.75. 45.68

HURON.—Bloomville, 11.54; Clyde, 10.76; Elmore. 1, Band. 4, King's Daughters, 2; Fostoria. 24.54, Doolittle Band, 28; Fremont, 60.70, Do Something Band, 14.55; Huron, 26.15; Milan, 4.44; Monroeville, 10 76; Norwalk, 25.25, S.S., 21.64; Olena, 9.70; Peru, 4.12; Sandusky, 1st., 19.04, C.E., 5; Tiffin, 48.80, 331.99

INDIANAPOLIS.—Columbus. 17.06, Shining Lights. 3.04; Greencastle, 12; Hopewell, 7; Indianapolis, 1st., 50, Sunshine Corner Band, 60; 4th. Pickett Society. 61.90, Stella Society. 2.25; 7th, 36.40; Memorial Ch., 77.73. C.E., 11.81; Tabernacle Ch., 361.48, Mary Fulton Society. 44.72, Coral Builders. 15.56, Infant Class. 38.95. Mustard Seed, 18.51; Southport. 24.64, Busy Bees, 25, 818.05

IOWA.—Bloomfield. Y.P.S., 1.59; Burlington, 87.49, S.S.M.B., 27.95; Fairfield. 50.11; Ft. Madison, 30, C.E.. 10; Kossuth, 19, S.S., 3.36, C.E., 2.68; Keokuk. 14, Willing Workers, 8.10; Lebanon. 1.70; Libertyville. 4.20, Primary Class, 1.50; Mediapolis. 15.14; Morning Sun. 15. C.E., 9; Mt. Pleasant, 32.60; New London, 2; Ottumwa, 18; Winfield, 5, 358.42

IOWA CITY.—Brooklyn, 18, Earnest Workers. 5.65, S.S., 3;

Crawfordsville, 5; Davenport, 1st, Y.L.S., 10, S.S. and Pansy Band, 55; 2d, 10, Y.L.B., 6.17; Iowa City, 17.50, Buds of Promise, 10.55; Keota, 9; Le Claire, 5; Muscatine, 50; Malcom, 2.25. Montezuma, 24.65; Princeton, 12; Sigourney, 7.38; Tipton, Tamura Band, 14.14; Unity, 4; Washington, 79.13; Wilton, Busy Bees, 17.50; West Branch, 15.89; West Liberty, 6.74, 388.55

KALAMAZOO.—Allegan, 16.25; Buchanan, 8; Burr Oak, 2; Cassopolis, 8.50; Decatur, 12.94, C.E., 12; Edwardsburgh, 7.03; Kalamazoo, 1st, 51.58, S.S. Cl., 30; North Ch., 3.73; Martin, 12; Niles, 58.07, Pearl Seekers, 8, C.E., 15; Paw Paw, 12.50; Plainwell, 8; Richland, 4.34; Sturgis, 7; Three Rivers, 19.09, 296.03

KEARNEY.—Broken Bow, 12; Central City, 38; Fullerton, 17.50; Gibbon, 8; Grand Island, 22.14, S.S., 32.38, C.E., 8.73, Jr. C.E., 6.15; Kearney, 13.03; North Loup, 7; North Platte, Jr. C.E., 1; Shelton, 1.50; Wood River, 7.15, 174.58

LA CROSSE.—Galesville, 21.50; La Crosse, 48.68, 70.18

LAKE SUPERIOR.—Escanaba, 5; Ford River, 4; Iron Mountain, 8; Ishpeming, Iron Ore Band, 20; Manistique, 31; Sault Ste Marie, 5. 73.00

Total for month,	$26,976.95
Total receipts since April 20, 1892,	$91,183,54

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, April 20, 1893. Room 48 McCormick Block.

Remainder of Report will appear next month.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church, for April, 1893.

BROOKLYN.—Brooklyn, Memorial, 22.17, Miss. Bd., 4.25; Second, 3.80; Throop Ave., Junior C.E. Soc., 11; Stapleton, S.I., 1st, 20, Senior C.E. Soc., 14.58, Junior C.E. Soc., 5.83, 81.63

CAYUGA.—Auburn, Central, self-denial, 18.55, King's Daughters, 5; Scipioville, 5, 28.55.

CHEMUNG.—Mecklenburg, a lady, self-denial, 1.00

GENESEE.—Castile, Y.P.S., 3; Perry, Willing Workers, 10; Tonawanda Valley, 10; Warsaw, self-denial, 101. 124.00

HUDSON.—Chester, Y.P.S.C.E., 5.92; Middletown, 1st, 27.16, S.S., 50, 83.08

LYONS.—East Palmyra, Gleaners' Bd., 18.00

NASSAU.—Astoria, 11.77; Elmont, 10; Far Rockaway, 13.50; Freeport, S.S., 20; Islip, 23.44, Lillie Webster Bd., 33.60; Jamaica, 30, Y.P.S., 25, Junior C.E. Soc., 10; Oyster Bay, 9.50, Miss. Bd., 8; Smithtown, 15, p. off, 8.50, 218.31

NEW YORK.—New York, Brick, self-denial add'l, 1; Central, 200, S.S., 55; Christ, Pastor's Aid Soc., 30; Fifth Ave., 431, self-denial, 269, Y.L. Branch, self-denial, 226.75; Madison Sq., 34.64; North, 60, Mrs. Rossiter's Cl., 30; Rutgers Riverside, King's Daughters, 450; Scotch, Immanuel S.S., 75; Thirteenth St., Miss. Bd., *special*, 1.50; University Place, 225; West, 15; West End, self-denial, 10; Two friends, 500, 2,613.89

NORTH RIVER.—Amenia, South, Wassaic, Y.P.S.C.E., self-denial, 4.50; Cold Spring, Willing Workers, 10; Cornwall-on-Hudson, S.S., 40; Newburgh 1st, Mary D. Craig, self-denial, 1; Poughkeepsie, self-denial, 32, 87.50

OTSEGO.—Unadilla. 9.50

ST. LAWRENCE.—Madrid, Scotch, 16.11; Ogdensburg, Oswegatchie 1st, Little Helpers, 10; Ox Bow, 30, 56.11

WESTCHESTER.—Katonah, 6.70; Mahopac Falls, 10; Rye, 9, Y.L.S., self-denial, 7; South Salem, Ladies Benev. Assn., 2; Y.P.S.C.E., 1; Stamford, Ct., Chinese S.S., 18, 53.70

MISCELLANEOUS.—Auburn, N.Y., Miss. Soc. Students' Wives of Theo. Sem., 6.75; Louisville, Ky., a friend, 9; Offering at Annual Meeting in Buffalo, 185.94; Pluckemin, N.J., a friend, 50; St. George, Utah, Mrs. C. R. Watt, 5, 266.69

Total,	$3,641.96

RECEIPTS FOR MAY, 1893.

BROOKLYN.—Brooklyn, Classon Ave., 46.67, Miss. Bd., 5.83; Duryea, 10.50; First, 93.13, S.S., 25; Greene Ave., 6.04; Prospect Heights, 1.89; Second, 71; South 3d St., 91.77; Throop Ave., 11.46, Mission, C.E. Soc., 3, Mothers', meeting, 87 cts.; Westminster, 34.01; Stapleton, S. I., 1st, 17.50 418.67

BUFFALO.—Buffalo Central, King's Daughters, 25; Church of the Redeemer, King's Soldiers, 3, Coral Workers, 1; North, 10.25; Westfield, 20, 59.25

CAYUGA.—Auburn, 1st, 50; Cayuga, 5, 55.00

NEW YORK.—New York, Brick, 65, Y.P. Guild, 50; Church of the Covenant, Ladies' Church Work Assn., 5, Miss. Bd., 75; Church of the Puritans, Puritan Guild, 7.25; Fifth Ave., Y.L. Branch, self-denial add'l, 10, King's Children, 250; Fourth, Y.P.S.C.E., 7; Harlem, 110; Inwood, 50; Phillips, 25; Thirteenth St., 35; University Place, 75, *special*, 100; West, Children's Church Soc., 150; West End, 20, 1,034.25

OTSEGO.—Guilford Centre, 8.00

ROCHESTER.—Dansville, Humming Bird Bd., 25.15; Geneseo Village, 25; Groveland, Willing Workers, 37.50; Honeoye Falls, 14, Golden Rule Bd., 16; Rochester, Central, Y.P.S.C.E., 53.64; Grace, Junior C.E. Soc., 3; North, self-denial, 10; Sweden, Mite Gatherers, in mem. Mrs. Nichols, 3; Pres'l Soc., Coll. at An. Meet., 20, 207 29

WESTCHESTER.—Brewster, South East, 2; New Rochelle, 1st, 20.50, Waller Bd., *special*, 17; 2d, S.S., 25; Stamford, Ct., p. off., 19.50; Yonkers, Westminster, 25, Constant Workers, 60 cts., 109.60

MISCELLANEOUS.—"B," self-denial, 4; Carthage, in mem. Mrs. Sarah C. Shurts, 50; Cash, 5, 59.00

LEGACY.—Kirkland, N. Y., Mrs. C. P. Chipman, 4,000.00

Total,	$5,951.06
Total since April 1, 1893,	$9,593.02

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., N. Y. C.
MRS. J. A. WELCH, *Asst. Treas.*,
39 West Seventeenth St., N. Y. C.

BOX LIST.—From Utica Branch, to Mrs. W. A. Bannerman, Angom, Africa. From New York Central Pres. Ch., to Rev. John Eastman, Flandreau, S. D. From New Rochelle, Waller Bd., to Faith Hubbard School, Hamadan, Persia. From Nassau Pres. Soc., to Miss Emily Minor, Ratnagiri, India.

Receipts of the Northern New York Society from October 26, 1892, to April 20, 1893.

ALBANY.—Albany, 1st, 90.25, Y.L.B., 40, Cheerful Givers, 6, Hopeful Workers, 28; Albany, 2d, 190, S.S., 25, McDonal Bd., 50; Albany, 3d, 137.07, Y.L. Bd., 57; Albany, 4th, 408, Y.L. Bd., 50, G.H. Bd., 104; Albany, Madison Ave., 104.46; Albany, 6th, 98.50, Dale Bd., 15, Whatsoever Bd., 8, S.S., 44; Albany State Street, 510, Helping Hand Bd., 3.25, Earnest Workers, 115, S.S., Little Volunteers, 42; Albany West End, 21.48; Amsterdam 2d, 264.30, Standard Bearers, 15; Ballston Centre, 14; Ballston Spa, 199; Batchellorville, 9; Broadalbin, 15; Bethlehem, 6.50; Carlisle, 5; Charlton, 24.46, S.C.E., 5; Esperance, 5.25; Galway, 50.10, Bd., 5.10, Bee Hive, 10; Gloversville, 70; Greenbush, 8; Jefferson, 13.75, S.S., 5; Johnstown, 147, Willing Helpers, 20; Kingsboro, 20; Luzerne, 33.34, S.S. Bd., 3.04; Mariaville, 13, S.S. Bd., 3.11; New Scotland, 28.37; Princetown, 51.25; Sand Lake, 17.50, S.S., 20; Saratoga Springs (Mrs. Jasper and Delia Davis), 50; Saratoga, 1st, 128.96, Bd., 32, S.S. Primary Dept., 13, S.C.E., 3.71; Saratoga, 2d, 121; Schenectady, 1st, 214, E. A. Darling Bd., 85.75, Young Girls, 100, S.S. Junior Dept., 50, Primary Dept., 55.50, A few friends, 23; Schenectady East Avenue, 34, Alexander Bd., 20; Schenectady Park Place S.S., 51.75; Stephentown, 8; Tribes Hill, 12.50; West Troy, 1st, 28.63; Memorial, 52, Willing Workers, 13.42. 4,325.30

CHAMPLAIN.—Bellmont, 8; Black Brook, Friends, 3; Champlain, 5; Chateaugay, 10; Essex, A friend, 1; Keeseville, 28.86, S.S., 12.04, Here Am I Bd., 2.29; Malone, 25; Mooers, 5.25; Peru, 4.75; Plattsburgh, 203, Willing Hearts Bd., 21.64; Port Henry Society, 44, 373.83

COLUMBIA.—Ancram Lead Mines, Society, 17.55; Ashland, 15; Cairo, 13.30; Canaan Centre, 40; Catskill, 266, S.S., 10, S.C.E., 50; Centreville, 6.50; Durham, 18.65; Greenville, 19; Farha Bd., 22.50; Hillsdale, 5; Hudson, 234.30, Y.L.S., 51.28, Coan Bd., 29; Hunter, 20, S.S., 5; Jewett, 23; Valatie, 6; Windham, 51.50, Y.L. Bd., 8.50; 912.08

TROY.—Brunswick, 17; Cambridge, 77.50, Whatsoever Bd., 133; Cohoes, 23, In His Name Bd., 150; Fort Edward, 49.70, Rogers Bd., 7.50; Glens Falls, 192.30, Miss. Wing, 200; Hoosick Falls, 67.50, Helpers' Bd., 5; Johnsonville, 35; Lansingburgh, 1st, 58.95, Infant Class, 5; Lansingburgh Olivet Ch., 47, Olivet S.C.E., 5.45, Little Gleaners, 5.25; Malta, 10; Mechanicville, 49.50; Melrose, 14.25; North Greenville, 49; Pittstown, Mrs. Ray, 5; Salem, 59.60; Sandy Hill, 13, Loring Bd., 36; Schaghticoke, 34; Stillwater, 14.27, Mary Campbell Bd., 21.87, Golden Hour Bd., 4.13; Troy, 1st, 307.25, S.S., 80, Cheerful Givers, 35; Troy, 2d, 228, Irvin Bd., 43; Troy, 9th, 90, Remick Bd., 75, S.C.E., 26.67; Troy Bethany Chapel, 16; Troy Mt Ida Mem'l, 5.50; Troy Green Island, 46, Wake-up Bd., 9; Troy Oakwood Ave. S.S., 15, Y.L. Bd., 14.50, Acorn Bd., 4.40; Troy, Park Ch., 12.50; Troy, Second Street, 110, S.S., 30, Y.L. Bd., 112; Troy Westminster, 77.50, S.S., 44.03, Y.P.A., 7; Troy Woodside Ch., 41.40; Waterford, 154.84, Penny Gleaners and Rose Bud Bd., 77; Whitehall Society, 36; 3,087.36

Special amount raised at the Annual Meeting, April 19 and 20, 1893 270.50

Total	$8,969 07
Total previously reported,	954.65
	$9,923.72

EMMA D. NASH, *Treas.*